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# **INTEGRATING LANGUAGE SKILLS INTO POINTS OF DISCUSSION:**

**An Interpersonal Communication Approach**

**Editor: M. Asfah Rahman**



**Badan Penerbit UNM**

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**Kisman Salija  
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Muhammad Amin Rasyid**

*Universitas Negeri Makassar*

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2017**

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Muhammad Amin Rasyid

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## PREFACE

Praise be to Allah SWT for his blessing so that the book entitle “**Integrating Language Skills into Points of Discussion: An Interpersonal Communication Approach**” can be completed. This book is based on the RISTEKDIKTI Postgraduate Research Scheme (Penelitian Tim Pascasarjana). The book aims to address the gap of the limited availability of interpersonal communication resources and reasons of the importance of mastering integrated language skills.

There are three important reasons why this book becomes the essential references for students. Firstly, this book provides practical and hands on approaches to successfully master the integrated language skills. The second reason is that the book caters the importance of interpersonal communication elements in understanding and improving integrated language skills. Finally, to successfully communicate in global setting where English is used a medium of instruction at all levels, learners have fully comprehend the secret of interpersonal communication components. With these reasons, this book is expected to be resourceful reference for learners.

Despite it provides useful information on interpersonal communication, learners may encounter challenges in interpersonal communication including language styles, language strategies, and language choices. In terms of language styles, learners may choose formal, semiformal, and very informal language styles. Language strategies relates to the choices of modes learners use in mastering and communicating the language. In terms of language choice, it relates to the diction and expressions that learners choose according to the situation and settings.

The main mission of the publication of this book is to spread the knowledge among learners, researchers, lecturers, postgraduate students and stakeholders who are interested in the issue of integrated language skills and interpersonal communication. Therefore, for the improvement of this book, the writers welcome suggestions and comments from readers. To facilitate the constructive and positive contribution, the writer can be contact via email: [kisman.saliya@unm.ac.id](mailto:kisman.saliya@unm.ac.id).

Last but not least, writers appreciate and thank participated individuals who bolster the completion of the book. Writers expect that this book contributes to the additional debates on integrated language skills and interpersonal communication.

Writers,

Kisman Saliha  
Maemuna Muhayyung  
Muhammad Amin Rasyid

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## **A. SOURCES OF IDEAS**

### ***SUMBER IDE***

There are four main sources of ideas, namely experience, belief, observation, and imagination. An idea, concept or standpoint generally stems from one or the mixture of the four sources of ideas below. (Sebuah ide, gagasan atau pendapat pada umumnya lahir dari salah satu atau gabungan keempat sumber ide berikut):

- a. Observation (Pengamatan)
- b. Experience (Pengalaman)
- c. Belief (Keyakinan)
- d. Imagination (Daya Khayal/Imajinasi)

#### **1. Observation**

##### **Pengamatan**

Observation is the act or process of carefully watching conditions or activities and thinking about them in order to record and gather descriptive information or quantitative data to get a better understanding of and in-depth insights into them .

Sama halnya dengan pengalaman dan keyakinan sebagai sumber ide, pengamatan pun adalah sumber ide yang kaya. Pengamatan ini merupakan pemantauan langsung dan perekaman secara cermat tentang kondisi-kondisi atau kegiatan-kegiatan yang menjadi sasaran pengamatan. Pengamatan langsung ini merangsang dan mengajak seseorang berpikir tentang kondisi dan/atau kejadian yang sementara teramati. Sebagai contoh, seorang kepala desa yang berkunjung ke suatu daerah yang memiliki sistem irigasi/pengairan. Dia mengamati langsung bagaimana sistem irigasi itu. Dalam perjalanannya pulang ke desanya, ia memikirkan alangkah baiknya



kalau di desanya ada pula sistem irigasi/pengairan. Rakyatnya tentu dapat pula menikmati panen dua kali setahun, yang sudah tentu akan meningkatkan taraf kehidupan mereka, dan pada kesempatan yang sama pendapatan desanya akan meningkat setiap tahun. Dengan demikian, ia dapat merencanakan pembangunan-pembangunan yang lebih besar di desanya, yang akan mengangkat desanya setaraf dengan desa-desa lain yang telah maju. Misalnya, mesjid yang ada sekarang di desanya dapat diperluas dan dipercantik bangunannya sehingga dapat menampung lebih banyak jamaah. Di dalam benaknya timbul ide-ide tentang bagaimana caranya agar desanya dapat pula memanfaatkan sistem irigasi yang teratur dan terkordinasi dengan baik. Ia menyadari baha sistem irigasi adalah suatu proyek besar yang akan menelan biaya besar pula. Pikirannya berputar terus sampai menemukan sebuah jalan keluar. Setibanya di desa tempat pemerintahannya, ia mengumpulkan perangkat desa dan masyarakat desanya, dan ia pun menyampaikan gagasannya. Berdasarkan kesepakatan mereka, di desa tersebut akan segera diadakan program pengairan dengan sistem pemompaan air sungai. Kebetulan sekali di desa tersebut ada sebuah sungai yang mengalir yang sangat potensial dan memungkinkan untuk dimanfaatkan dalam usaha pengairan sawah penduduk melalui sistem pemompaan pada musim kemarau. Sungai tersebut tidak pernah kering walaupun pada musim kemarau panjang.

## **2. Experience**

### **Pengalaman**

Experience is knowledge, skill and standpoint that we gained through being involved in an activity or through being exposed to something or events over a period of time (Clark, 1999). Experience leads us to an increase in

knowledge and skill which are acquired through our senses, not through our abstract reasoning. Experience is the best teacher. Successful experience nurtures our motivation to gain more success. Successful experience will last longer in memory. Bad experience teaches us not to do the same foolish things as we did in the past. Experience is a wealthy source of ideas. It was a situation that we had gone through. Successful experiences can change a person's life to a better one (Ajmal, Jumani, & Malik, 2016).

Pengalaman adalah milik yang sangat berharga bagi seseorang. Pengalaman dapat bermultifungsi. Ia adalah guru yang baik. Ia dapat dijadikan pendidik bagi diri seseorang kalau orang tersebut mampu memanfaatkannya dengan baik. Pengalaman dapat menjadi pedoman yang dapat membuat orang menjadi lebih berhati-hati dan cermat, lebih matang, lebih arif, dan lebih intelektual dalam memecahkan masalah-masalah serupa yang telah dialami sebelumnya dan masalah baru yang belum pernah ditemukan sebelumnya. Pengalaman sukses pada masa lampau akan menjadi motivator yang kuat bagi diri seseorang untuk berbuat lebih banyak lagi pada masa yang akan datang. Kesuksesan pada masa lampau akan memacu orang tersebut untuk lebih berprestasi. Sebaliknya, pengalaman berupa kegagalan pada masa lampau akan menjadi pencegah ke langkah-langkah yang sama yang menggagalkan dan menyesatkan pada masa lalu. Pengalaman akan memberikan peringatan kepada diri seseorang untuk menyusun langkah yang lebih mantap agar ketidakberhasilan pada kesempatan pertama tidak terulang pada kesempatan kedua atau kesempatan-kesempatan berikutnya.

Pengalaman sukses dan pengalaman gagal sangat berguna untuk dijadikan rujukan dalam menghadapi masalah-masalah yang mungkin akan

muncul. Allah SWT, Tuhan Yang Maha Bijaksana, menjadikan pengalaman indah seseorang bersemayam lebih lama di lubuk hatinya dibandingkan dengan pengalaman pahit yang pernah menderanya. Pengalaman demi pengalaman yang berakumulasi akan mendewasakan diri seseorang, dan akan mematangkan ide/gagasan-gagasannya. Dengan demikian, pengalaman adalah sumber ide/gagasan untuk dikembangkan. Seseorang yang menghadapi suatu masalah akan membuka lembaran-lembaran pengalaman yang telah dilaluinya. Ia akan meramu pengalaman-pengalamannya tersebut untuk diterapkan dalam menghadapi situasi baru. Misalnya, seseorang yang dilahirkan dan dibesarkan di desa serta dibina dengan kehidupan/pengalaman yang penuh dengan pola hidup gotong royong yang tinggi akan mampu menghayati dan berbicara banyak tentang nilai-nilai kegotongroyongan dibanding dengan seseorang yang dilahirkan di kota besar dan dididik oleh lingkungan kota besar yang penuh dengan kesibukan individual dan persaingan pribadi yang sangat menonjol sehingga semangat gotong royong menjadi sebuah istilah yang asing baginya.

Demikian pula sebuah pengalaman melalui pengamatan langsung dapat menjadikan seseorang menyadari bahwa selama ini dia telah menempuh jalan sesat dan pengalaman melalui pengamatan langsung membuat hidupnya mencapai sebuah titik balik - **turning point** - seperti yang dikisahkan dalam peristiwa berikut ini, antara seorang profesor dan seorang mahasiswa bimbingannya dari keluarga berada, dan seorang pekerja kebun yang sangat miskin. Sang Profesor mengajak mahasiswanya tersebut berjalan-jalan ke sebuah perkebunan pada sekitar jam 11:00 pagi hari. Di pagar kebun tersebut tergantung sepasang sepatu tua milik pekerja kebun yang miskin itu. Mahasiswa tersebut langsung mengambil sepatu itu

dan bermaksud menyembunyikannya supaya pekerja kebun itu akan bingung mencarinya nanti. Akan tetapi, sang Profesor yang bijak menasihati mahasiswanya dengan mengatakan kepadanya, “Janganlah Ananda membuat hati seseorang yang mengalami kesusahan hidup untuk menjadi lebih susah lagi, tetapi berbuatlah sesuatu yang akan membuat hati seseorang untuk merasa senang dan tersenyum, baik orang yang engkau kenal maupun orang yang engkau tidak kenal Ananda.” Sang mahasiswapun balik bertanya, “Apa maksud pak Profesor?” Sang Profesor dengan bijak menepuk bahu mahasiswanya sambil berkata, “Anakku, kalau engkau menyembunyikan sepatu itu, pasti pemiliknya akan merasa sangat susah mencarinya yang berarti engkau memberikan tambahan beban kesusahan kepadanya.” Sang mahasiswapun kembali bertanya, “Jadi apa yang saya harus lakukan terhadap sepatu ini, pak Profesor – apakah saya harus kembalikan ke tempatnya kembali?” Sang Profesorpun tersenyum sambil berucap, “Ya engkau harus mengembalikan ke tempatnya semula, tetapi sebelum engkau menyimpannya kembali, kita menyimpan sesuatu kedalam sepatu itu. Sang Profesor mengeluarkan satu lembar uang 50 000-an dari dompetnya lalu memasukkannya ke sepatu sebelah kanan; iapun meminta mahasiswanya melakukan hal yang sama untuk sepatu yang kiri. Nah, simpanlah kembali sepatu itu di tempat semula. Mari kita mencari tempat yang terlindung dan mengamati apa yang akan dilakukan oleh tukang kebun itu nanti.” Tidak lama kemudian, tukang kebun itu datang untuk mengambil sepatunya karena pekerjaannya sudah selesai hari itu. Sambil mengusap keringatnya dengan tangannya, ia mencoba memasang sepatunya. Alangkah tertegunnya sewaktu ia melihat ada uang 50 000-an di dalam sepatunya. Ia pun mengambil uang tersebut; ia mengamatinya dengan teliti; ia yakin bahwa

uang itu bukan uang palsu; ia pun duduk bersimpuh menghadap kiblat mengangkat tangannya sambil menengadah ke langit dan mengucapkan – Alhamdulillah Rabbil Alamiyn, Segala puji bagiMu ya Allah atas rezeki yang Engkau berikan. Ya Allah Engkau Maha Pengasih lagi Maha Penyayang. Sudah dua hari keluargaku berpuasa karena kami tidak punya makanan. Rezeki yang Engkau kirimkan ini ya Allah akan kubelikan beras dan lauk untuk keluargaku. Ia mengucapkan doanya itu disertai dengan deraian air mata syukur. Ya Allah aku yakin pasti ada hambaMu yang dermawan yang menyimpan uang ini di sepatuku. Ya Allah ampunlah mereka, tambahkanlah rezeki halalnya dan jadikanlah umurnya umur yang berberkah. Wahai Rabbku. Aku yakin Engkau Menyaksikan dan Mendengarku ya Allah. Sang Profesor dan mahsiswanya menyaksikan peristiwa ini semua dengan matanya dan mata hatinya. Mereka tidak merasakan air matanya jatuh berderai; mereka saling menatap dan sang mahasiswapun memeluk sang Profesor sambil dengan suara terisak mengucapkan terima kasih Ya Allah, terima kasih pak Profesor. Aku sungguh telah belajar pelajaran yang sangat berharga hari ini.

### **3. Belief**

#### **Keyakinan/Kepercayaan**

A belief is a proposition which is accepted as true but which, even though not contradictory to reason, cannot be substantiated by reason. A belief bears the meaning of conviction, faith, credence, creed, trust, certainty, confidence, and acceptance (Petersen & Nassaji, 2016).

Keyakinan/kepercayaan adalah suatu proposisi yang diterima sebagai suatu kebenaran, yang tidak bertentangan dengan daya nalar, walaupun daya nalar tidak dapat membuktikannya. Keyakinan memaknakan arti suatu

pendirian, kepercayaan, dan pendapat. Keyakinan yang dianut atau pendapat yang dipegangi oleh seseorang adalah suatu kekuatan tangguh yang menjadi sumber ide atau gagasan bagi orang tersebut. Semakin kokoh dan teguh keyakinan/pendiriannya terhadap sesuatu yang diyakininya benar, semakin sulit ia bergeser dari keyakinan dan pendirian tersebut walaupun ia diceramahi atau dipropogandai dengan cara-cara persuasif. Ide-ide yang bertentangan dengan keyakinan dan pendapatnya sulit diterima, bahkan tidak mungkin diterima. Pada umumnya keyakinan dan pendapat yang teguh itu berakar pada agama atau pandangan filosofis yang dianut seseorang.

Seorang Muslim yang baik pasti meyakini dan berpendapat bahwa membelanjakan uang pada jalan yang diridhai Allah, misalnya berinfak dan bersedekah untuk kemajuan pendidikan, pada hakekatnya adalah menginvestasikan uang dan akan mendapatkan pahala pada Hari Pembalasan (Yaumul Akhirat) nanti apabila perbuatan tersebut diniatkan dan dipraktekkan secara jujur dan ikhlas, dan terhindar dari sifat ingin disanjung dan dipuji oleh umat (*sifat riya*). Dengan demikian, ia tidak akan segan-segan membelanjakan uangnya untuk mendapatkan ridha Allah. Begitu pula, di dunia pendidikan misalnya ada sejumlah tokoh pendidikan yang berpendapat dan memercayai bahwa bukanlah guru yang memegang peranan penting dalam keberhasilan peserta didik, tetapi peserta didik itu sendiri. Dengan demikian, sumber ide mereka akan mengalirkan anggapan bahwa peserta didiklah yang menjadi penentu keberhasilan belajar, bukan guru. Peserta didiklah yang perlu diberi perhatian secara khusus, dan dijadikan sasaran pengembangan. Sebaliknya, ada pula sejumlah tokoh pendidikan yang berpendapat bahwa bukan peserta didik yang memegang peranan penting dalam keberhasilan pendidikan seseorang, tetapi gurulah yang

menjadi kunci utamanya. Mereka yang berpendapat seperti ini akan menyumberkan idenya dari anggapan bahwa guru adalah penentu segalanya. Mereka ini akan memosisikan guru pada posisi sentral yang menentukan. Gurulah yang menjadi tumpuan segala harapan untuk meraih keberhasilan. Kedua kubu pendapat di atas melahirkan dua pendekatan yang berbeda, yakni *student-centered approach*, dan *teacher - centered approach*.

#### **4. Imagination**

##### **Daya Khayal**

Imagination is the act or power of creating and forming mental images of what has never been actually experienced, or of creating new images or ideas that are different, interesting and exciting by combining previous experiences (Gano-phillips, 2009). Imagination is a deeply creative faculty which perceives the resemblances between things. It is also an ability to deal successfully with new or unexpected situations or problems (Reijnders, 2011; Rifai, 2010).

Imajinasi atau daya khayal adalah kemampuan seseorang untuk mencipta dan membentuk gambaran mental yang pada dasarnya belum pernah ia alami. Imajinasi atau daya khayal ini dapat pula diartikan sebagai kemampuan menciptakan dan membentuk gambaran-gambaran baru atau gagasan-gagasan baru yang berbeda, menarik dan menyenangkan, dengan yang pernah seorang alami sebagai paduan pengalaman-pengalaman sebelumnya. Imajinasi adalah suatu kemampuan kreatif yang dapat memahami kesamaan-kesamaan yang dimiliki benda-benda, dan yang dapat mengatasi situasi-situasi atau permasalahan-permasalahan baru dan yang tak terduga.

Tidak dapat dipungkiri bahwa kemajuan yang begitu pesat di bidang ilmu dan teknologi telah banyak membawa kebahagiaan dan kemaslahatan hidup bagi penduduk dunia. Bahkan lebih daripada itu, manusia semakin menyadari betapa mulianya karunia Allah yang diberikan kepadanya berupa daya khayal dan daya cipta untuk mengadakan sesuatu yang berguna bagi manusia di dunia ini. Di satu pihak, kesadaran semacam itu bertumbuh subur di hati manusia-manusia terseleksi, namun di pihak lain kemajuan ilmu dan teknologi tersebut justru dapat mendatangkan kesombongan, kecongkakan, dan perasaan keserbatahuan kepada manusia apabila mereka tidak memiliki iman yang teguh, sehingga mereka menjadi pasukan iblis yang sangat congkak dengan kepala yang selalu mendongak.

Imajinasi atau daya khayal seseorang diperkaya oleh pengalaman-pengalaman yang telah menempanya, keyakinan dan/atau pendapat yang dipegang dan dianutnya, serta pengamatan-pengamatan langsung yang dilakukannya. Imajinasi atau daya khayal membentuk gambaran-gambaran abstrak di otak manusia mengenai sesuatu yang diinginkannya. Gambaran-gambaran abstrak tersebut ada yang mungkin diwujudkan oleh manusia dan ada pula yang mustahil dapat dilaksanakan oleh manusia. Imajinasi atau daya khayal adalah sumber ide yang kaya raya. Sebagai contoh, sebelum manusia mengenal kapal terbang, mereka sering mengkhayalkan bahwa alangkah hebatnya kalau manusia dapat menciptakan sesuatu yang dapat terbang seperti burung dan dimanfaatkan oleh manusia. Bentuk imajinasi atau daya khayal seperti ini telah lama terwujud, dan telah dimanfaatkan untuk tujuan kemaslahatan manusia.

Kemajuan ilmu dan teknologi, yang dalam hal ini daya cipta/daya khayal manusia turut memberikan andil, telah membuahkan percepatan,



efisiensi dan efektivitas kerja sebagaimana yang diinginkan oleh manusia modern. Di lain pihak, kemajuan tersebut telah mencuakkan pula di hati berjuta-juta manusia setumpuk kecemasan mengenai kehancuran dan kebinasaan, misalnya kalau terjadi perang nuklir. Oleh karena gambaran-gambaran abstrak yang dibentuk oleh imajinasi atau daya khayal manusia itu ada yang dapat diwujudkan dan banyak pula yang mustahil diwujudkan oleh manusia; begitu pula produk imajinasi atau daya khayal manusia itu ada yang membawa manfaat dan ada pula yang membawa mudarat kepada manusia itu sendiri, dan lingkungannya bahkan alam secara keseluruhan. Semakin jelaslah bahwa agama, dalam hal ini agama Islam, memegang peranan yang paling penting dalam menuntun imajinasi atau daya khayal manusia itu.

Gagasan tentang kebakaan manusia – *human immortality* – yang menggunakan obat-obatan dan alat-alat tertentu dalam tubuh manusia sungguh perlu dikutuk dan dilaknat. Menurut daya khayal Arthur C. Clarke, salah seorang anggota terkemuka dari Institute of Twenty-First Century Studies, dalam bukunya yang berjudul *Profiles of the Future*, New York, 1967, *human immortality* tersebut akan terwujud pada tahun 2100. Ini adalah suatu kemustahilan.

Berdasarkan uraian di atas, jelaslah bahwa imajinasi atau daya khayal adalah sumber ide yang sangat produktif. Hanya saja keproduktifan itu berwujud dua, yakni wujud positif, dan wujud negatif. Marilah kita menuntun imajinai atau daya khayal kita untuk melahirkan gambaran-gambaran abstrak yang bertujuan positif, dan menjauhi yang bertujuan negatif, dengan memohon hidayah dari yang memberikan kekuatan imajinasi atau daya khayal, yakni tiada lain selain Allah SWT, Tuhan Yang Maha Pengasih, Maha Penyayang lagi Maha Bijaksana. Semoga Allah SWT senantiasa memelihara

akal kita sehingga kita selalu tertuntun untuk memilih jalan menuju surgaNya (Shirathal Mustaqim).

## **B. KINDS OF IDEAS**

### ***JENIS-JENIS IDE***

People usually group ideas into two namely, main idea (ide pokok) and supporting idea (ide penunjang/ide pengembang/ide pendukung).

#### **1. Main Idea**

##### **Ide Pokok**

Ide pokok sering pula disebut pokok/fokus pikiran (Grigson & Gibbs-Smith, 1957). Pada umumnya, ide pokok dinyatakan dalam suatu kalimat utama pada awal suatu paragraf atau sebagai konklusi pada bagian akhir suatu paragraf dalam bahasa tulisan eksposisi, argumentatif atau analitis (Petersen & Nassaji, 2016). Penulis yang menganut cara berpikir deduktif menempatkan ide pokok tulisannya pada awal paragraf sedangkan penulis yang menganut cara berpikir induktif menempatkan ide pokoknya pada bagian akhir suatu paragraf sebagai kalimat konklusi, atau kalimat penyimpul. Di lain pihak, ada pula penulis yang tidak menyatakan secara jelas ide pokoknya dalam suatu kalimat pada tulisan yang dipaparkannya, tetapi ia menyiratkan ide pokok tulisannya dalam rangkaian kalimat-kalimat yang menyusun paragrafnya. Dengan demikian, kalimat-kalimat yang menyusun paragraph itu setara, yakni saling melengkapi sampai mereka dapat menyiratkan suatu ide pokok.

Ide pokok dibedakan dari amanat dan tesis. Ide pokok berisi *tentang apa (about what)* sedangkan amanat berisi *untuk apa (what for)*. Di pihak lain, kalimat tesis yang biasa juga disebut proposisi (pernyataan/usul/rencana/pendapat) adalah bagian yang sangat penting

suatu tulisan ilmiah. Kalimat tesis berisi pernyataan atau usul atau rencana atau pendapat penulis yang dinyatakan secara jelas dalam sebuah kalimat yang merangkum ide utama esainya. Ide utama tersebut menjadi pemandu bagi penulis untuk mengembangkan, mendukung, dan menjelaskan pembahasan pemaparannya melalui contoh, fakta atau keterangan yang mengiringi sepanjang pembahasannya sehingga pembaca menjadi terinformasi dengan baik. Penulis biasanya menempatkan kalimat tesis pada bagian awal atau bagian akhir paragraf pengantar suatu tulisan ilmiah yang ditulis dalam bentuk eksposisi, argumentatif atau analitis.

A topic sentence is the sentence in an expository paragraph which summarizes the main idea of the paragraph, and it is usually stated by the first sentence or the last sentence in a paragraph. A topic sentence is also known as a focus sentence which encapsulates or organizes an entire paragraph. A topic sentence offers the readers an insightful view of the writer's main ideas of the paragraph. A **thesis statement** usually appears at the beginning or at the end of the introductory paragraph as an essential component of a scholarly research paper. It offers a concise summary of the main point or claim of an essay or a research paper; it helps organize and develop the system of proper writing; and it serves as a signal to readers about the topic of a paper as it is developed, supported, and explained in the course of the paper by means of examples and evidence to reflect the kind of paper being written – be analytical, expository, or argumentative.

## **2. Supporting Idea**

### **Ide Penunjang**

Ide penunjang mengembangkan, mendukung dan menjelaskan ide pokok atau tesis yang telah dinyatakan sebelumnya atau yang akan

dikonklusikan. Ide penunjang dinyatakan dalam kalimat berupa contoh, fakta, keterangan atau penjelasan dalam bentuk deskripsi atau analogi, komparasi atau kontras sehingga pembaca menjadi tertuntun dan memperoleh pemahaman yang baik tentang ide pokok atau tesis sebuah tulisan ilmiah (Krajnjan, 2008).

### C. ACT OF EXPRESSING IDEAS

#### **PENGUNGKAPAN IDE**

Each communicative purpose is achieved through a context. The context comprises *who says what to whom, why, where, when and how*.

Bahasa sebagai alat pengungkapan ide dipengaruhi oleh situasi dan kondisi dan ditentukan oleh konteks: **siapa** mengatakan **apa** kepada **siapa**, **mengapa**, **di mana**, dan **kapan** serta **bagaimana** ide itu diungkapkan (Mahmud, 2010). Apakah ide itu dinyatakan secara lisan atau secara tertulis. Pengungkapan ide harus pula sesuai dengan struktur yang benar dan retorika yang tepat. (rethoric is the art of speaking or writing so as to persuade people effectively) (Crick, 2017).

Pengungkapan ide menurut retorika sangat penting diperhatikan. Suatu ide yang diungkapkan secara benar dan tepat menurut kaidah gramatikal baku adakalanya tidak berterima dengan retorika. Begitu pula sebaliknya, suatu ide yang diungkapkan dengan retorika yang sesuai dengan situasi dan kondisi belum tentu memenuhi kaidah-kaidah gramatikal baku. Oleh karena itulah, retorika dan penggunaan kaidah gramatikal baku seyogyanya seiring dalam pengungkapan suatu ide. Penggunaan retorika yang sesuai dengan struktur yang benar menjadikan seseorang sebagai komunikator yang baik. Sebagai contoh, seorang hartawan didatangi oleh dua orang miskin yang cacat, yakni satu orang buta, dan yang lainnya sumbing. Sang hartawan berkata: “ Hai orang miskin yang sumbing , tarik tangan orang miskin yang buta itu, dan masuklah duduk di kursiku yang empuk. Saya akan memberikan engkau makanan yang enak, dan kamu boleh memakannya agar kamu bisa kenyang.”

Kata-kata yang digunakan oleh hartawan tersebut kepada kedua orang miskin itu memaknakan maksud yang benar, tetapi dapat menyinggung perasaan kedua orang miskin yang cacat itu. There is nothing wrong with grammar, words.

## **D. DISCUSSION**

### ***DISKUSI***

Discussion is a democratic activity in which people talk together in order to share information about a topic or a problem, or to seek answer to a problem based on all possible evidence, or to discover the truth about something, 'to arrive at a decision or conclusion (Rasyid, 1992). Discussion is also an act of writing about something in detail and from several points of view (Brookfield & Preskill, 2016). For classroom purposes, discussion can be used to involve students directly in the process of learning in which they can serve as participants, group leader and framers of discussion questions. the students can learn intellectual processes such as organizing ideas, facts or realities of situation, thinking reflectively on relationships within and among personal ideas, and ideas of others, asking discerning questions, and viewing ideas from several points of view (Rustin & Bradley, 2008).

Discussion as a classroom teaching device can be in the form of (a) whole class discussion that is the class ask question and express their opinions on recognized topics, and (b) small group discussion that is the class is broken down into small groups, then the small groups discuss the assigned topics (Bridges, 1979). It is assumed that smaller groups facilitate spontaneous interaction as they can remove restraints on individual expression which the class imposes.

Discussion can be (a) guided or directed that is a discussion which is led by a discussion leader to discuss fixed agenda to arrive at a unanimous decision or conclusion, and (b) permissive or leaderless, that is a discussion which moves freely and adjusts to the expressed interests and participation of the members, therefore, it does not call for any specific discussion procedure.

Diskusi adalah cara demokratis yang digunakan dalam membahas baik secara lisan maupun secara tertulis tentang suatu topik atau permasalahan untuk mencapai suatu putusan atau simpulan secara mufakat. Diskusi sebagai suatu alat pengajaran dapat melibatkan secara langsung subjek didik dalam proses intelektual seperti mengorganisasikan idea atau fakta, mengajukan pertanyaan-pertanyaan yang melacak, berpikir dan mencermati hubungan antara satu ide dan ide yang lainnya yang dilandasi oleh pertimbangan-pertimbangan dari berbagai sudut pandang. Dalam hal ini peserta diskusi seyogyanya memahami dan menggunakan kiat-kiat yang dapat menampilkan dirinya sebagai peserta diskusi yang baik. Misalnya, kalau ia mengemukakan idenya, ia harus mampu meyakinkan pendengarnya bahwa yang dikemukakannya itu adalah benar dan yang terbaik (yang ia ketahui). Ada tiga kemungkinan yang dapat membuat orang lain mudah meyakini hal yang disampaikan kepadanya itu sebagai sesuatu yang benar yakni (a) *ethos*, (b) *logos*, dan (c) *pathos*.

*Ethos* dimaksudkan bahwa orang percaya kepada si pembicara karena si pembicara telah sering membuktikan dirinya benar dalam banyak hal melalui pernyataan-pernyataannya yang teruji kebenarannya dalam kasus-kasus serupa pada masa lalu. (People trust the speaker because he has often been right in the past on similar cases).

*Logos* dimaksudkan bahwa orang percaya kepada si pembicara karena si pembicara mampu menfaktakan sesuatu yang benar-benar fakta; si pembicara tidak hanya secara selektif memilih fakta tertentu yang mendukung argumentasinya, tetapi segala yang dikemukakan dalam pemaparan idenya itu didukung oleh kenyataan. Dengan demikian, si pembicara bahkan tidak perlu mendapat dukungan dari pendapat orang lain



karena fakta yang dikemukakan sudah lebih dari cukup untuk menguatkan argumentasinya.

Pathos dimaksudkan sebagai argumentasi dalam bentuk pernyataan-pernyataan yang menghebatkan perasaan dan membakar emosi pendengar yang pada umumnya juga merujuk kepada fakta. Pernyataan-pernyataan yang dikemukakan si pembicara merupakan ekspresi perasaan yang pada hakikatnya dirasakan pula oleh pendengar. Pernyataan-pernyataan tersebut adalah argumentasi emosional yang diakari dan dibatangi serta dikemudikan oleh rasa bangga, cinta, dan kepedulian, yang dapat menghanyutkan perasaan orang lain sehingga mereka dapat mengubah pendiriannya yang semula tidak sejalan dengan gagasan si pembicara.

Menurut tujuannya, diskusi dimaksudkan untuk mencapai suatu kesepakatan bersama tanpa harus menonjolkan siapa pengide, penggagas, atau penyimpul utamanya. Oleh karena itu, dalam diskusi, peserta diskusi sebaiknya lebih menekankan kesamaan-kesamaan persepsi, pandangan, dan alasan yang ada daripada menekankan perbedaan-perbedaannya. Perbedaan pendapat adalah sesuatu yang wajar, sehingga tidak perlu dielak, namun tidak perlu dijadikan sebagai penghalang untuk mencapai kesepakatan. (There are more things that bring people together than those which keep them apart).

Dalam penerapannya di kelas sebagai alat pengajaran, diskusi dapat berbentuk diskusi kelas yakni diskusi yang melibatkan seluruh anggota kelas dalam pembahasan suatu topic atau permasalahan yang telah ditetapkan, dan diskusi kelompok kecil yakni diskusi yang melibatkan kelompok-kelompok kecil (tiga sampai enam orang) untuk membahas topic atau permasalahan yang diberikan. Diskusi kelompok kecil ini dianggap dapat

lebih mengaktifkan anggota kelompoknya untuk berpartisipasi dalam mengemukakan pendapatnya disbanding dengan diskusi kelas yang tidak banyak memberikan peluang kepada semua peserta diskusi. Baik diskusi kelas maupun diskusi kelompok kecil, keduanya dapat berbentuk (a) diskusi terarah dan tertuntun yakni diskusi yang mempunyai agenda pembahasan yang secara bertahap dibicarakan dan dipimpin oleh seorang pemimpin diskusi untuk mencapai suatu kesepakatan dalam bentuk simpulan atau putusan bersama, dan (b) diskusi bebas yakni diskusi yang tidak terikat pada suatu agenda pembicaraan tertentu, tetapi ia hanya merupakan ajang pelontaran gagasan atau pembahasan masalah-masalah yang menarik minat peserta sehingga tidak perlu melahirkan suatu kesepakatan akhir atau simpulan.

## **E. STRATEGIES FOR DEVELOPING IDEAS**

### ***STRATEGI PENGEMBANGAN IDE***

There are occasions in which we are urged to express ourselves clearer and more precise, more accurate, yet conclusively comprehensive. On the other hand, there are also occasions in which we are demanded to be clearer and lengthy by giving examples, evidence, fact and details, and providing supporting ideas in the form of more convincing arguments. The latter is usually referred to developing ideas (Reimold, 2013). Thus, developing ideas means making the ideas clearer and more detailed, usually by speaking or writing about them.

Dalam sejumlah kesempatan, kita diharapkan mampu mengomunkasikan diri secara lebih jelas, lebih singkat, lebih tepat, namun tetap konklusif dan komprehensif. Di pihak lain, kita tidak tak sering diperhadapkan pada situasi yang meminta kita untuk mengomunikasikan diri secara jelas dan panjang lebar, dengan mengetengahkan contoh-contoh, bukti, fakta, dan detail, dan menyertakan gagasan-gagasan pendukung. Kedua penggambaran situasi ini menuntut pula dua penguasaan strategi yang berbeda, yakni strategi pengintisarian ide, dan strategi pengembangan ide. Buku ini secara khusus membahas strategi yang terakhir, yakni strategi pengembangan ide yang dituangkan dalam berbagai jenis butir-butir pembahasan (points of discussion). Ketidakdinamisan komunikasi biasanya bersumber dari keterbatasan komunikator dalam mengembangkan ide/gagasannya. Tulisan ini mengemukakan 18 (delapan belas) strategi pengembangan ide/gagasan dari sejumlah cara pengembangan ide/gagasan. Kedelapanbelas strategi tersebut dijelaskan secara singkat dengan contoh seperti berikut

## **1. PMI Treatment of Ideas**

An idea may have one or several good points (advantages), one or several weak or negative points, and one or several interesting points which are neither good nor bad (Reimold, 2013).

Sebuah ide atau gagasan biasanya mempunyai kelebihan atau keunggulan daripada yang lainnya. Kelebihan atau keunggulan ini biasa disebut plus point (P), atau good point, positive point, advantage, atau strength.

Selain kelebihan yang dimiliki oleh suatu gagasan, ia sering pula memiliki kekurangan-kekurangan atau kelemahan-kelemahan yang biasa disebut minus point (M), atau bad point, weak point, negative point, disadvantage, atau weakness. Di lain pihak, suatu ide biasa pula memiliki hal-hal yang menarik yang biasa disebut interesting point (I), yakni sesuatu yang bukan merupakan keunggulan atau kelebihan, tetapi bukan pula merupakan kekurangan atau kelemahan ide atau gagasan tersebut.

Untuk menemukan Plus-Minus-Interesting (PMI) points suatu ide atau gagasan, kita menggunakan strategi CARF atau CMRF (Consider All Related Factors atau Consider Many Related Factors), yakni dengan jalan mempertimbangkan semua/sebanyak mungkin faktor-faktor yang berhubungan dengan gagasan itu. Dalam kaitannya dengan pengembangan ide, keunggulan suatu ide atau gagasan dapat dilihat dari berbagai sudut pandang. Misalnya, sesuatu dapat dianggap lebih baik daripada yang lainnya bila ditinjau dari sudut pandang agama, budaya, moral, norma, etika, estetika, efektivitas, efisiensi, kepraktisan, fungsi, manfaat/kegunaan, daya tahan daya tampung atau kapasitas. Begitu pula kelemahan-kelemahan suatu ide atau

gagasan dapat pula ditinjau dari berbagai sudut pandang, misalnya penyimpangan dari nilai-nilai agama, budaya, moral dan norma-norma yang berlaku dan yang dijunjung tinggi, kekurangetikaan, kekurangestetikaan, kekurangefektifan, kekurangefisienan, kurangpraktisan, dan kenirmanfaatan/kenirgunaannya. Begitu pula kemenarikan sesuatu dapat pula ditinjau dari berbagai hal, misalnya suasana atau keadaan, dan penampilan yang lucu dan menghibur.

Misalnya: Learning in a language laboratory

#### PMI Treatment of Learning in a Language Laboratory:

Plus Points:

Learning in a Language Laboratory has the following good points:

- a. The students can learn according to their own pace (Mahasiswa dapat belajar menurut kecepatan sendiri).
- b. In library use, the students can choose the recorded materials they like to listen to (Sama halnya dengan situasi di perpustakaan, mahasiswa dapat pula memilih secara bebas materi rekaman yang disenangi untuk didengar).
- c. The students can listen to their own pronunciation, etc. (Mahasiswa dapat mendengarkan suaranya sendiri, dsb).

Keunggulan pemanfaatan belajar bahasa di laboratorium bahasa yang dikemukakan di atas dihubungkan dengan (1) perbedaan kecepatan belajar yang dimiliki mahasiswa (Ada mahasiswa yang memiliki kecepatan belajar yang baik; ada yang sedang; dan ada yang lambat. Di laboratorium bahasa mereka dapat maju menurut kecepatan kemampuan mereka sendiri tanpa saling mengganggu), (2) kebebasan memilih materi (Setiap mahasiswa dapat secara bebas menentukan materi yang akan dipelajarinya, dan ia memilihnya

sendiri menurut minatnya pada saat itu, yakni sama halnya kalau mereka pergi membaca di perpustakaan, mereka memilih sendiri buku yang akan dibacanya sesuai yang dibutuhkan dan dinimanya pada saat itu), dan (3) evaluasi kemampuan sendiri (Mahasiswa dapat mengevaluasi dirinya sendiri dengan jalan membandingkan pelafalannya sendiri dengan pelafalan penutur asli bahasa yang dipelajarinya. Mereka dapat mengulangi sekehendak hatinya sampai mereka merasa puas).

Minus Points:

The minus points of learning in a language laboratory are:

- a. The voice in the recorded materials cannot answer emotional questions (Suara rekaman tidak dapat menjawab pertanyaan yang bersifat emosional)
- b. The cassette cannot answer questions out of the recorded ones (Kaset rekaman tidak mampu menjawab pertanyaan kecuali yang sudah diprogramkan sebelumnya).
- c. When the light goes out, learning cannot take place, etc. (Bila mati lampu, kegiatan belajar di laboratorium tidak dapat berlangsung sebagaimana mestinya karena alat-alat elektronik tersebut hanya dapat berfungsi bila ada aliran listrik, dsb).

Kelemahan-kelemahan yang dikemukakan di atas dihubungkan dengan (1) hubungan sosial/kemanusiaan (Kaset tidak berjiwa dan berperasaan sehingga belajar melalui kaset/rekaman tidak menciptakan suasana keakraban), (2) ketidakluwesannya/ketidakmampuan kaset/rekaman menjalankan program yang tidak diprogramkan dan (3) ketergantungan kegiatan laboratorium pada aliran listrik, yang kadang-kadang mengalami gangguan.

Interesting Points:

Learning in a language laboratory has the following interesting point, that is in intonation practice, the voice in the cassette might say 'Good Morning' though it is not morning time (Dalam latihan intonasi, rekaman adakalanya menyapa 'Selamat pagi' walaupun bukan saat pagi hari).

PMI points yang dikemukakan di atas masih dapat dikembangkan dengan menghubungkannya ke beberapa faktor, misalnya faktor guru, kenyamanan situasi, dan sebagainya.

## **2. What Causes What**

Allah the Creator, Creates everything. Allah Maha Pencipta yang menciptakan segala sesuatu. Allah menciptakan alam dunia yang kita huni ini. Allah menetapkan hukum alam yang berlaku di dunia ini yakni hukum sebab akibat (causal relationship). Secara alamiah (yang telah ditetapkanNya), terjadinya suatu gejala/fenomena disebabkan oleh suatu gejala/fenomena yang lain atas kehendak Allah Yang Maha Kuasa.

Misalnya: Angin menyebabkan meningginya ombak di laut.

Semakin tua buah kelapa, semakin banyak santannya.

Semakin tergoda seseorang, semakin mudah ia ditaklukkan oleh penggodanya.

Semakin lama berpisah, semakin pudar rasa cinta di hati

Contoh-contoh di atas menyatakan adanya hubungan sebab-akibat yang bersifat one-to-one phenomenon, yakni satu penyebab menimbulkan satu akibat. Di lain pihak, sebuah akibat memiliki sekerumunan kemungkinan penyebab.

Misalnya: A girl died (result/fact)

Seorang gadis meninggal (akibat/kenyataan)

Orang yang mendengarkan 'verbal fact' di atas dapat menyodorkan sejumlah kemungkinan penyebab kematian gadis tersebut.

The Possible causes of the girl's death can be:

- a. She was poisoned (Dia diracun)
- b. She was stabbed (Dia ditikam)
- c. She committed suicide, etc. (Dia bunuh diri), dan lain-lain semakin lain.

Begitu pula, sebuah penyebab/kenyataan dapat menimbulkan bermacam-macam akibat.

Misalnya: Rainy season in Makassar (cause/fact)

Musim hujan di Makassar (penyebab/fakta)

Mereka yang mendengarkan, atau yang membaca, atau yang pernah mengalami musim hujan di Makassar akan dapat mengemukakan akibat-akibat seperti berikut:

Rainy season in Makassar (Ujung Pandang) causes the following things:

- a. Many places are flooded (Banyak tempat yang banjir)
- b. Many students are late for attending lectures (Banyak mahasiswa terlambat kuliah)
- c. Becak fare goes up steadily (Sewa becak menjadi mahal).

Dalam kaitannya dengan pengembangan ide, 'What Causes What' memerlukan kemampuan untuk mencari penyebab dari suatu kejadian/keberadaan baik secara alamiah maupun secara terencana dan terprogram secara rapi sebagai rekayasa dan perbuatan manusia itu sendiri.



### **3. Consequences and Follow-up**

A consequence is a result, or something that follows from an action or condition, situation or event. Follow-up is something done to continue or exploit what has already been started or done.

Setiap perbuatan atau tindakan yang kita lakukan akan menimbulkan paling sedikit satu buah konsekuensi, baik yang bersifat positif maupun yang bersifat negatif. Setiap upaya berupa tindak lanjut (follow-up) yang dilakukan terhadap konsekuensi-konsekuensi sebelumnya akan melahirkan konsekuensi baru yang menuntut adanya tindak lanjut yang lain. Begitulah terus, ibarat jalinan mata rantai yang saling terkait dan mengait.

Dalam kenyataan, adakalanya suatu perbuatan atau tindakan tidak mempunyai celah negatif sedikitpun, misalnya melaksanakan ajaran agama, dalam hal ini agama Islam, dengan seikhlas-ikhlasnya tidak mendatangkan sedikit pun mudarat. Sebagai contoh, menegakkan shalat lima waktu sesuai tuntunan Rasulullah, Muhammad SAW (peace be upon him), selain sebagai ibadah, sejumlah hikmah / pelajaran terkandung di dalamnya, yakni:

- a. It brings men and women closer to Allah.
- b. It keeps human beings away from indecent, shameful and forbidden activities.
- c. It is a training programme designed to control evil desires and passions.
- d. It purifies the heart, develops the mind and comforts the soul.
- e. It is a constant reminder of Allah and His greatness.
- f. It develops discipline and will power.
- g. It is a guide to the most upright way of life.
- h. It is a proof of true equality, solid unity and universal brotherhood.
- i. It is the source of patience, courage, hope and confidence.

- j. It is a means of cleanliness, purity and punctuality.
- k. It develops gratitude, humility and refinement.
- l. It is the demonstration of our obedience to our Creator.
- m. It is the solid programme of preparing oneself for Jihad Striving one's utmost to please Allah

Begitu pula sebaliknya, adakalanya suatu perbuatan atau tindakan sama sekali tidak mendatangkan kebaikan walau sebesar zarra pun, misalnya perbuatan zina (committing adultery) dan bunuh diri (committing suicide).

Konsekuensi positif suatu perbuatan atau tindakan sudah pasti harus diupayakan untuk diikuti tindak lanjut, yang minimal dapat mempertahankan konsekuensi positif seperti sebelumnya, dan akan menjadi lebih baik lagi kalau upaya tindak lanjut tersebut dapat lebih meningkatkan yang baik itu ke level yang lebih baik. Konsekuensi negatif seharusnya senantiasa diikuti tindak lanjut yang mengarah kepada kegiatan atau tindakan yang konstruktif – positif. Namun dalam kenyataannya, tidak semua tindakan konstruktif-positif yang diupayakan berakhir dengan baik, tetapi kadang-kadang yang terjadi malahan sebaliknya, yakni semakin diupayakan sesuatu untuk menjadi baik, tetapi akibatnya ia malahan bertambah buruk.

Dalam kaitannya dengan pengembangan ide 'consequences and follow-ups', seseorang memerlukan kemampuan untuk mengemukakan kemungkinan-kemungkinan akibat/dampak positif, dan akibat/dampak negatif yang dapat ditimbulkan oleh suatu perbuatan atau tindakan, yang ditinjau dari berbagai sudut pandang. Dampak positif tersebut adalah sesuatu yang mendatangkan kebaikan/kemaslahatan (dalam arti luas) dan kebahagiaan sedangkan dampak negatif yakni sesuatu yang mendatangkan mudarat dan

kerugian. Dampak positif dan dampak negatif suatu tindakan atau perbuatan keduanya memerlukan tindak lanjut. Tindak lanjut ini senantiasa diarahkan kepada hal yang positif yakni memperbaiki sesuatu yang belum baik untuk menjadi baik, dan mengupayakan yang baik menjadi lebih baik daripada yang diperoleh atau dicapai sebelumnya.

Upaya tindak lanjut dapat dilakukan oleh orang atau kelompok yang langsung mengalami kenyataan, atau orang lain atau kelompok lain yang menyadari dan menaruh minat serta berkepentingan untuk tujuan itu.

Misalnya: *A student often comes to school late.*

Consequences:

Positive consequences: None.

Negative consequences:

A student who often comes to school late will:

- a. *often miss the important parts of her/his lessons.*
- b. *not understand her/his lessons well.*
- c. *feel inferior, etc.*

Ketiga konsekuensi negatif yang dikemukakan di atas dapat memicu konsekuensi negatif yang lain yang lebih parah, misalnya, mahasiswa tersebut gagal menyelesaikan studinya, sehingga bukan hanya dirinya yang akan menyesal dan kecewa, tetapi orang tuanya pun akan turut merasakan kegagalan tersebut.

Follow-ups:

To catch up with her/his classmates,

- a. *She or he has to come to school on time.*
- b. *She or he should ask special help from her/his teachers, or*

c. *Her/his teachers should give her/him special tutoring, etc.*

#### **4. What You Would Do, and What Others Might Do**

One will likely reacts differently to a given situation or stimulus.

Banyak orang yang memberikan reaksi/respon/tindakan yang berbeda terhadap suatu masalah yang sama pada situasi dan keadaan yang sama. Ada orang yang memilih langkah-langkah sistematis yang didasari atas pertimbangan dan penalaran untuk mencapai tingkat efisiensi dan efektifitas yang tinggi; ada pula orang yang asal mereaksi atau merespon tanpa mendasari reaksi atau responnya pada pertimbangan yang matang; demikian pula ada orang yang senantiasa memberikan respon edukatif terarah. Memang tidak dapat disangkal bahwa perbedaan-perbedaan tersebut pasti ada karena setiap manusia bersifat unik.

Di balik persilangan dan perbedaan reaksi/ respon/tindakan tersebut, ternyata ditemukan pula banyak orang yang memberikan reaksi/ respon/tindakan yang sama, bahkan pada situasi dan keadaan yang berbeda. Ini pertanda bahwa pada diri masing-masing individu terdapat pula sejumlah persamaan-persamaan dengan individu lainnya. Sungguh suatu fakta bahwa dua orang remaja putra dan putri sependapat, serasa, seide, sepikir, seangan, serindu, dan banyak lagi se... yang lainnya yang sama pada waktu dan tempat yang sama, bahkan pada waktu dan tempat yang berbeda.

Perlu diketahui bahwa perbedaan pendapat akan melahirkan rasa hormat kita antara satu sama lain dan akan menumbuhkan kedinamisan, serta merangsang pengupayaan titik-titik temu yang mungkin tercipta sambil tetap menghormati perbedaan yang ada, dan tidak menjadikan perbedaan tersebut sebagai penghalang untuk bekerja sama dan berjalan seiring.

Misalnya, para pemimpin negara di dunia ini dengan setumpuk perbedaan yang mereka miliki tetap merasa terpanggil untuk berdialog antara satu sama lain untuk membahas langkah-langkah yang harus ditempuh bersama dalam upaya mewujudkan perdamaian dunia yang langgeng. Demikian pula persamaan pendapat akan membuat kita untuk menciptakan peluang-peluang yang lebih banyak untuk saling mengukuhkan dan meneguhkan.

Dalam kaitannya dengan pengembangan ide, jenis reaksi, respon, atau tindakan sangat ditentukan oleh siapa mereaksi atau merespon kepada siapa, mengapa, di mana, kapan, dan bagaimana ia mereaksi atau merespon. Dengan demikian, semakin mampu seseorang menyituasikan dan mengondisikan gagasan-gagasan, semakin kaya pengembangan idenya.

Misalnya: *A thief is breaking into a house.*

*Seorang maling memasuki sebuah rumah.*

Kalau saya melihat seorang maling memasuki rumah, saya akan menegurnya dengan sopan dan menasehatinya agar ia kembali ke rumahnya, dan berhenti melakukan pekerjaan yang tidak baik itu.

Kalau yang melihat pencuri itu:

- a. Seorang ibu rumah tangga, mungkin ia akan berteriak minta tolong.
- b. Seorang nenek/kakek, mungkin ia akan pura-pura batuk.
- c. Seorang anak kecil, mungkin ia akan bertanya mengapa engkau lewat jendela, tidak mengetuk pintu dulu.
- d. Seorang wartawan mungkin ia akan segera memotretnya.
- e. Seorang pemain karate, mungkin ia akan segera menghajarnya dengan tendangan maut.

- f. Seorang polisi, mungkin ia akan mengancam untuk menembaknya, kemudian akan memborgol tangannya.
- g. Seorang pencuri juga, mungkin ia akan mengatakan bahwa masuklah teman seprofesi karena saya juga seorang pencuri. Mari kita berunding.
- h. Dua orang remaja yang sedang bercumbu, mungkin mereka akan mengatakan mari kita tinggalkan tempat ini sayang karena di sini tidak aman. Mari kita cari tempat lain yang aman.

## **5. Comparison and Contrast**

Comparison is the result of comparing, that is a statement of the points of likeness and difference between two things. Contrast is a difference, especially a great difference, between two or more things, which is very clear when we compare them with one another (Baum, 2013; Silver, 2010).

Suatu gagasan atau objek biasanya dapat diketahui lebih jelas kalau dibandingkan dan dikontraskan dengan gagasan atau objek lain yang serupa. Di dalam membandingkan dan mengontraskan ide / gagasan atau objek , kita harus secara arif mengungkapkan baik ciri atau sifat yang sama maupun ciri atau sifat yang berbeda yang ada pada ide / gagasan atau objek yang dibandingkan atau dikontraskan.

Dalam kaitannya dengan pengembangan ide, kesamaan dan perbedaan yang dimiliki oleh dua atau lebih ide/gagasan atau objek dapat dilihat misalnya dari segi bentuk, landasan, tujuan dan sasaran yang akan dicapai, suasana/keadaan fungsi/kegunaan, dan akibat/konsekuensi / dampak yang ditimbulkannya,

Misalnya: *Extended Family and Nuclear Family*

*Keluarga Besar dan Keluarga Kecil*

Extended family is similar to the nuclear family in the following:

- a. *Both extended and nuclear families can bring happiness in life.*  
(Keluarga besar dan keluarga kecil keduanya dapat membawa kebahagiaan hidup).
- b. *Both extended and nuclear families need care, love and mutual understanding from their members.*  
(Keluarga besar dan keluarga kecil membutuhkan kepedulian, cinta kasih, dan saling pengertian antara anggota keluarga masing-masing).
- c. *Security is absolutely needed by both extended and nuclear families*  
(Keamanan adalah kebutuhan utama baik keluarga besar maupun keluarga kecil).

Extended family is different from the nuclear family in the following things:

- a. *An extended family is surely more crowded than the nuclear one*  
(Keluarga besar sudah pasti lebih ramai daripada keluarga kecil).
- b. *In many aspects, an extended family needs more expenses, than the nuclear one.*  
(Dalam banyak aspek, keluarga besar membutuhkan lebih banyak pengeluaran daripada keluarga kecil).

## **6. Characteristics and Features**

Characteristic is a quality that is typical of a particular person, place, or thing, and that makes the person, place or thing easy to recognize or notice (Adamson, 2014). Feature is a typical or noticeable part or quality which is important or interesting.

Ciri adalah kekhasan yang dimiliki oleh seseorang atau sesuatu yang memudahkan orang lain untuk mengenalnya. Fitur adalah bagian-bagian penting atau yang menarik yang dimiliki oleh seseorang atau sesuatu yang

berbeda dari yang dimiliki oleh orang atau sesuatu yang lainnya. Ciri dan fitur ini menyifat dan, pada umumnya, tampak dengan jelas pada diri dan perilaku seseorang atau sesuatu. Ciri dan fitur ini menjadi pembeda kualitas antara orang / sesuatu dan yang lainnya. Dengan demikian, pengembangan ide melalui ciri dan fitur adalah pemaparan kekhasan dan bagian-bagian penting atau menarik yang dimiliki seseorang atau sesuatu, baik yang bersifat formal-material maupun yang nampak melalui perilaku/perbuatan.

Misalnya: Orang Munafik

#### *The Hypocrite*

The characteristics of a hypocrite are three:

- a. *When he speaks, he lies;*
- b. *When he promises, he breaks it; and*
- c. *When any trust is kept with him, he misuses it.*

(Narrated by Bukhari).

### **7. Criteria and Requirements**

Criterion is a standard by which people judge or evaluate something (Theel, 2002). Requirement is something that is necessary; something that people must do, achieve, or possess in order to be allowed to do some other thing or to be suitable for a particular purpose.

Kriteria adalah aturan atau patokan yang dijadikan landasan atau pedoman dalam menetapkan dan memberikan penilaian terhadap sesuatu. Aturan atau patokan tersebut ada yang bersifat mutlak (dogmatic), yakni kriteria agama, dan ada yang bersifat umum dalam kelompok tertentu, bahkan ada yang berlaku untuk perorangan, dan dapat berwujud buatan manusia.



Persyaratan (requirement) adalah sesuatu yang dibutuhkan atau yang harus dimiliki, atau yang harus dilakukan, atau yang harus dicapai sebelum diizinkan untuk melakukan sesuatu yang lainnya, atau sebelum diterima dan dianggap cocok dengan tujuan tertentu.

Misalnya: Happy life

### *Hidup Bahagia*

Kriteria hidup bahagia bagi setiap orang dapat berbeda-beda. Seorang lelaki Muslim, misalnya, mungkin akan merasa hidup dalam surga dunia penuh kebahagiaan kalau hal-hal berikut ini terpenuhi dalam hidupnya, tetapi lelaki lain mungkin belum merasa bahagia dan masih menginginkan lebih banyak daripada itu.

- a. *la merasa dekat dengan Tuhannya.*
- b. *la mempunyai seorang isteri yang saleh, patuh dan memiliki daya tarik yang menggairahkan dan telah melahirkan anak yang saleh.*
- c. *la mempunyai pekerjaan tetap yang dapat menafkahi keluarganya, dan memungkinkan ia berzakat, berinfaq, dan bersedekah.*
- d. *la mempunyai fasilitas rumah dan kendaraan yang memadai.*
- e. *la senantiasa disenangi oleh masyarakat di tempat ia tinggal dan diterima dengan baik ke mana pun ia pergi.*
- f. *Sekali-kali ia mengalami kesulitan dan musibah sebagai peringatan dari Tuhannya, bahwa dunia ini dihiasi pula dengan cobaan-cobaan yang tidak menyenangkan, namun senantiasa ada hikmah di balik cobaan tersebut.*

Dua dari enam kriteria di atas diberikan pula persyaratan (requirement) secara singkat berikut:

To feel closer to Allah, one must have Tauhid which is the belief in Allah with all His powers. One must first cleanse his heart of any other gods or any other objects of worship, and only then can the faith in the Oneness of Allah take root in his heart. Allah is All-knowing, All-wise, and All-powerful. He is the most Merciful and the most Affectionate. He is with us all the time. He sees us, but we do not see Him. He is, was and always will be. He is the First that has no beginning and the Last that has no ending. He has no partner or son. He gives us life and takes it away. We must return to Him after death.

To have a faithful wife, a man must first of all be bound in a solid relationship through the sacred contract of marriage. Marriage is the basis of the Islamic family. It is a sacred social contract between a bridegroom and a bride. It is a religious and social institution and not simply a sexual relationship. Marriage develops love and care, understanding, and co-operation between husband and wife. It gives peace of mind and provides a secure atmosphere for the growth of the progress of the whole human race. A faithful wife must believe in the Oneness of Allah. She must perform her salat, observe saum (fasting), pay zakah on her own wealth (if it applicable), go on Haj if she can afford it. She maintains her chastity all the time. She is her husband's help-mate. She is like a garment, a source of peace, happiness and contentment for her husband. She protects her husband's properties and belongings in his absence. She brings up her children according to the needs of Islam. She looks after the family and controls the domestic affairs. She is the queen of the family and in charge of domestic life.

## 8. Exemplifications, Evidence, and Fact

Exemplification is an example or something that exemplifies. Evidence is something that we see, experience, read or is told that causes us to believe that something is true or has really happened (Adamson, 2014). Fact is something that actually happened or happens, or something which is true and can be proved.

Dalam kehidupan sehari-hari orang sering melontarkan pernyataan-pernyataan yang pada hakekatnya pernyataan tersebut benar dan tidak perlu lagi diteliti kebenarannya (asumsi), tetapi cukup dengan menyebutkan contoh-contoh (exemplification), atau fakta-fakta (evidence/fact) yang ada, dan yang mendukungnya. Contoh dan fakta tersebut berupa peristiwa atau kejadian yang telah atau sementara berlangsung, perilaku atau perbuatan yang ditampilkan, keadaan atau suasana yang tercipta dari suatu kegiatan, atau akibat/ hasil sebagai produk dari suatu aktivitas.

Misalnya: Indonesia still faces many problems (assumption)

Indonesia masih menghadapi banyak permasalahan (asumsi).

The fact that Indonesia still faces many problems is evidenced by the following:

- a. Corruption and other kinds of crimes are widely practiced in many parts of the country.
- b. The percentage of the unemployment increases every year.
- c. Norms, moral and morality, ethics, and religion are no longer highly adhered by many Indonesian young people.

Dalam kaitannya dengan pengembangan ide, contoh atau fakta adalah pemaparan peristiwa, keadaan, perilaku, hasil atau akibat yang

mendukung suatu kebenaran. Peristiwa, keadaan, perilaku, hasil atau akibat tersebut ada yang terekam atau tersurat, dan ada yang hanya menggejala dan tampak dalam kehidupan sehari-hari. Semakin baik persepsi dan semakin tinggi kesadaran dan kepedulian seseorang terhadap peristiwa, kejadian dan keadaan lingkungannya, akan semakin mampu ia mengungkapkan contoh-contoh dan fakta-fakta mengenai eksistensi sesuatu.

## **9. Comments and Opinions**

A comment is a remark explaining or criticizing, or giving an opinion of an event, a person, or of a situation. An opinion expresses feelings, thoughts, or judgments about a particular thing or topic (Zacharias, 2010). An opinion is not a fact itself and, therefore, cannot be labelled true or false. We can, however, talk about an opinion as justified or not.

Selain pengungkapan fakta atau bukti dalam kehidupan sehari-hari, orang sering pula menghamburkan sejumlah komentar dan menabur opini mengenai sesuatu. Komentar adalah pernyataan yang berisi penjelasan, atau kritikan, atau pendapat mengenai suatu peristiwa, seseorang, atau situasi, dan sebagainya. Opini adalah pernyataan /ungkapan mengenai sesuatu yang tidak didasarkan pada fakta tetapi pada perasaan, pikiran, atau pertimbangan. Komentar dan opini dapat memberikan pengaruh yang besar kepada khalayak, terutama sekali kalau komentar dan opini itu berasal dari pemegang otorita, baik otorita pemerintahan maupun otorita keilmuan.

Pengembangan ide melalui komentar dan opini pada dasarnya adalah pemaparan pernyataan-pernyataan terhadap sesuatu (yang dipertanyakan) yang mungkin mengandung kebenaran namun berpeluang pula memiliki kesalahan.

Misalnya: Apa komentar (Bagaimana pendapat) Anda tentang generasi muda sekarang?

Komentar/pendapat yang dapat saya berikan tentang generasi muda sekarang ini adalah:

*Di satu pihak kita patut bersyukur karena sungguh banyak generasi muda kita sekarang ini yang tidak tanggung-tanggung kesungguhannya dalam belajar sehingga mencapai prestasi yang sangat membanggakan. Mereka tekun beribadah, menghormati orang tua, dan menjauhi segala perbuatan mungkar. Mereka inilah yang diharapkan untuk menerima estafet kepemimpinan bangsa kelak. Namun di sisi lain, kita akan merasa sangat prihatin karena sungguh banyak pula generasi muda kita yang justru telah terjebak dan terjerembab ke dalam lumpur kenistaan, bergelimang dengan perbuatan-perbuatan dosa. Mereka menjadi pemabuk, pemadat, dan lain-lain perbuatan mungkar yang semakin mungkar. Mereka adalah beban bangsa.*

#### **10. Alternatives, Choices, and (First) Important Priorities**

Alternative is something we can choose to have or do instead of something else. Choice is the range of different things that exist or are available in a particular situation, from which we are able to choose one particular thing. Life is a choice. Priority is something that must be done, dealt with, or provided as soon as possible (Petty, 2001).

Dalam hidup ini kita sering dituntut untuk menentukan pilihan dari dua atau sejumlah tawaran. Adakalanya kita harus memilih salah satu dari dua alternatif yang kedua-duanya berakibat negatif pada diri kita (dilema). Namun, salah satu di antaranya lebih ringan mudaratnya daripada yang lainnya. Memilih pun yang baik dari sejumlah pilihan yang semuanya baik tidaklah mudah. Memilih pada hakekatnya adalah pekerjaan yang tidak gampang. Tetapi, hidup ini adalah pilihan.

Sebagai manusia biasa kita selalu ingin tepat pilih dan tidak ingin salah pilih. Sayangnya, “nobody can win everything,” tetapi “some we win, some we lose.” Di sinilah perlunya kecermatan, ketelitian, dan kematangan dalam menentukan urutan prioritas kepentingan sesuatu bagi seseorang.

Penentuan urutan prioritas dapat didasarkan pada alasan-alasan kebutuhan. Alasan kebutuhan ini dapat berupa *immediate need* (kebutuhan segera/mendesak), *short term need* (kebutuhan jangka pendek), *medium term need* (kebutuhan jangka menengah), dan *long term need* (kebutuhan jangka panjang). Orang yang berpandangan jauh ke depan pada umumnya menetapkan pilihan pada kebutuhan jangka panjang, sehingga ia terkadang harus mengorbankan kebutuhan jangka pendek demi perjuangan menanti dan meraih kebutuhan jangka panjang pada masa depan. Ada juga orang yang selalu menitikberatkan permasalahan pada kebutuhan saat sekarang (kebutuhan mendesak) dengan alasan bahwa pengabaian kebutuhan masa sekarang akan sangat mempengaruhi kebutuhan-kebutuhan jangka lainnya. Penetapan sikap antara memilih pemenuhan kebutuhan jangka pendek dan kebutuhan jangka lainnya sering menimbulkan pertarungan kepentingan di dalam diri orang. Tidak jarang pula terjadi bahwa orang tidak memilih salah satu dari sekian alternatif yang ada, tetapi ia mencoba mencari jalan lain dengan tekad keberanian mengambil resiko (*risk-taking*) yang tinggi.

Pengembangan ide melalui penentuan pilihan berdasarkan urutan prioritas pada hakekatnya adalah pemaparan sejumlah alasan. Selain faktor kebutuhan, alasan tersebut dapat pula didasarkan pada faktor lain, misalnya faktor efisiensi, efektifitas, kepraktisan, dan keluwesan.

Misalnya: Alternatives/Choices:

*La Upe adalah anak tunggal tamatan Sekolah Menengah Umum Jurusan IPA yang diterima untuk melanjutkan studinya di perguruan tinggi tanpa tes. La upe adalah anak yang cerdas. Ia berasal dari keluarga yang kurang mampu. Kesempatan untuk memperoleh jaminan/biaya kuliah terbuka baginya. Orang tuanya mempunyai dua petak sawah, yang hasilnya hanya cukup untuk dimakan satu tahun untuk keluarga tersebut (tiga orang: ayah, ibu dan La Upe). Mereka setuju kalau satu petak sawah tersebut dijual yang harganya dapat kira-kira digunakan untuk biaya kuliah dua tahun. Paman La Upe yang bernama La Sogi Daeng Saro adalah orang kaya; ia mempekerjakan beberapa petani untuk mengolah sawahnya yang luas; ia juga mempunyai seorang anak perempuan yang parasnya cukup lumayan, tetapi sayang sekali ia tuli. Pamannya menyanggupi segala biaya kuliah La Upe dengan syarat bahwa setelah La Upe nanti menyelesaikan kuliahnya, ia harus kembali menikahi anak perempuannya yang tuli tersebut. Pada kenyataannya, orang tua La Upe kadang-kadang meminta bantuan pada La Sogi Daeng Saro bila mereka kekurangan, dan hal ini tidak pernah ditolak oleh La Sogi Daeng Saro. Walaupun anak paman La Upe tersebut tuli, ternyata cintanya tidak tuli dan tidak buta kepada La Upe. Di kampung La Upe, perkawinan antar keluarga dekat (antar sepupu) masih menjadi kebiasaan. Salah seorang pekerja sawah La Sogi Daeng Saro mempunyai pula seorang anak gadis yang lumayan cantiknya. Gadis tersebut bernama I Masengereng. La Upe dan I Masengereng saling mencintai dan telah berjanji untuk menikah suatu hari nanti. Orang*

*tua I Masengereng telah merestui hubungan mereka. Bagi I Masengereng, La Upe adalah segalanya. Walaupun La Upe tidak melanjutkan studinya dan tidak menjadi sarjana nanti ia senantiasa rela menjadi isterinya yang setia. Bahkan, orang tua I Masengereng sangat menginginkan pernikahan berlangsung segera walaupun dalam penyelenggaraan yang sangat sederhana saja. Orang tua La Upe ingin sekali melihat anaknya menjadi seorang sarjana, tetapi apa dayanya mereka tidak mampu. Bagi orang tua La Upe, soal jodoh adalah pilihan La Upe. Tinggallah La Upe merenung, memikirkan alternatif-alternatif yang harus dipilihnya. Ia yakin bahwa ia harus membuat keputusan. Ia harus mempertimbangkan masa depannya. Ia harus memilih satu dari alternatif yang ada:*

- a. Melanjutkan studi dengan menjual satu petak sawah orang tuanya, yang berarti akan menimbulkan konsekuensi kritis bagi keluarganya;*
- b. Melanjutkan studi dengan diingkosi oleh pamannya yang bernama La Sogi Daeng Saro, dengan catatan bahwa setelah tamat ia harus menikah dengan anak pamannya tersebut yang ia tidak cintai.*
- c. Tidak melanjutkan studi dan nikah dengan I Masengereng.*

Kalau saya La Upe, saya tidak akan memilih salah satu dari ketiga alternatif tersebut, tetapi saya akan mencoba mengambil jalan lain dan mencoba menantang resiko yang menunggu sambil berdoa dan berserah diri kepada Tuhan. Saya akan langsung menghadap pimpinan perguruan tinggi, dan menyampaikan permasalahan saya. Saya akan memohon kepadanya agar pimpinan perguruan tinggi tersebut dapat membebaskan saya dari



pembayaran SPP, dan memohon pula agar saya dapat diizinkan tinggal di rumahnya dan menjadi anak angkatnya. Sebelum saya melaksanakan ini semuanya; saya akan meminta doa restu kedua orangtuaku, dan yang lainnya agar saya dapat berhasil dalam upaya ini. Adapun kapan pernikahan saya akan berlangsung dan siapa yang saya akan nikahi akan saya tentukan kemudian setelah langkah yang saya akan tempuh ini telah saya lalui. Saya memahami bahwa kecantikan/kegagahan, dan kelembutan, yang merupakan daya tarik antara satu sama lain sangat diperlukan, selain agama sebagai faktor yang paling penting, dalam pemilihan jodoh. Bukankah kecantikan/kegagahan dan kelembutan yang senantiasa membuat kita ingin selalu dekat dan melekat sehingga tercipta kemesraan dalam kehidupan berkeluarga. Namun demikian, saya memahami pula bahwa kecantikan/kegagahan akan pudar bersama semakin menuanya usia seseorang, tetapi kelembutan dan cinta suci, kata orang, tidak akan pernah luntur dan akan kekal sampai di akhir hayat.

#### **11. Advice and Consideration**

Advice is an opinion given by someone to another on how that other should behave or act (Zacharias, 2010). Consideration is something that should be thought about, especially when planning or deciding something, or attention that someone pays to the needs, wishes, or feelings of another person.

Hidup di dunia ini ibarat perputaran sebuah roda yang silih berganti turun naik. Hari ini mungkin kita senang, kita berkumpul dengan keluarga bercengkerama dengan mereka, tetapi esok hari mungkin sekali sesuatu yang tak terduga sebelumnya terjadi begitu saja; mungkin orang yang kita sangat cintai pergi meninggalkan kita buat selama-lamanya; mungkin orang

yang dulu kita cintai sepenuh hati berbalik menjadi musuh bebuyutan kita; atau mungkin orang yang dulu kita benci dan jijik melihatnya kini menjadi orang yang sangat memedulikan diri kita, mencurahkan perhatian dan cinta kasihnya kepada kita, dan kita pun merindukannya setiap saat, bahkan tak sanggup rasanya berpisah dengannya walau hanya sesaat.

Permasalahan dalam berbagai bentuk dan coraknya kadang-kadang datang mengusik kita dan menghadiahkan ketidaktenteraman dalam jiwa. Kita kadang-kadang merasa kehilangan kemudi hidup, tidak mengetahui ke mana harus melangkah dan kemana harus menuju, serta dengan apa kita harus mencapai tujuan. Kita bingung; kita pusing; kita mengetahui bahwa yang terjadi pada diri kita itu tidak dikehendaki dan tidak direncanakan sebelumnya; kita ingin keluar dan melepaskan diri dari lilitan kesulitan dan permasalahan, tetapi bagaimana caranya? Kita membutuhkan bantuan dan pertolongan berupa nasihat (advice), dan pertimbangan (consideration), tetapi kepada siapa kita harus meminta nasihat dan pertimbangan? Mintalah kepada orang yang arif dan bijaksana! Di lain pihak, kita pun kadang-kadang menjadi tumpuan harapan orang lain untuk memberikan nasihat dan pertimbangan terhadap permasalahan – permasalahan yang mereka hadapi. Corak dan ragam permasalahan tersebut sangat bervariasi; ada masalah moral, norma, ada masalah etika, estetika, ekonomi dan lain-lain. Butir-butir nasihat tersebut bervariasi pula, tergantung pada permasalahannya dan jalan keluar yang dianggap baik menurut sudut pandang yang dipilih.

Dalam kaitannya dengan pengembangan ide melalui strategi pemberian nasihat dan pertimbangan, yang menjadi bahan pemaparan adalah butir-butir nasihat dan pertimbangan yang memberikan jalan keluar atau solusi terhadap masalah yang dihadapi. Untuk itu sebelum seseorang

mencoba memberikan nasihat dan pertimbangan, ia harus mengetahui dengan baik inti, letak, dan sumber permasalahan tersebut.

Misalnya: Maritim Roslan's Problem

*Dear Mr. Wise,*

*I am really in a very difficult position. My fiance wants me to marry him soon. I think if I get married soon, I cannot finish my study. If I do not marry him soon, I am afraid our engagement will be broken. I don't want to lose any of them. Please advise.*

*Sincerely Yours,*

*Maritim Roslan*

*(Maritim Roslan was a Diploma 3 student of English Education Department FPBS IKIP Ujung Pandang from 1990 to 1993. She got married before she graduated).*

*Dear Miss Maritim Roslan;*

*I'm glad to let you know that you will lose nothing if you take the following advice. First, you must meet your fiance and tell him honestly that you love no one but him, but you also have great ambition to be successful in your study. You want them both. You want him to be your husband, and you want to be successful in your study. Second, tell him that getting married soon is a good thing, and you will have no reason to disagree if he can let you study after the wedding. Being successful in your study should not only be your ambition, but his as well. Love means "give and take." You are willing to do what he wants, but you also want him to be willing to do things for you.*

*Let me know how these things work. I hope everything will be OK*

*Sincerely Yours,*

*Mr. Wise*

## **12. Suggestion and Recommendation**

Suggestion is an idea or a plan which is put forward for people to think about or something which gives a particular idea to people to consider. Recommendation is an idea which is given to someone as to what is the best thing to do (Andres & Behr, 2014).

Meminta saran dan rekomendasi pada orang lain, atau memberi saran dan rekomendasi kepada orang lain demi pencapaian suatu hasil yang lebih baik bukanlah suatu perbuatan yang tercela, bahkan sesuatu yang terpuji. Kita meminta saran atau rekomendasi karena kita masih belum berpengalaman tentang permasalahan atau keadaan yang kita hadapi, atau kita sudah mengetahui dan mengalami hal yang kita akan atau sedang hadapi, namun hati kita berkata bahwa masih ada alternatif lain yang dapat dilaksanakan, dan dapat memberikan hasil yang lebih baik, tetapi kita tidak mengetahuinya. Kita memberikan saran atau rekomendasi kepada orang lain karena kita ingin melihat orang tersebut memperoleh hasil atau berada pada keadaan yang lebih baik. Namun penentuan pilihan tetap pada orang yang meminta saran atau rekomendasi tersebut.

Dalam kaitannya dengan pengembangan ide melalui strategi pemberian saran dan rekomendasi ini, yang menjadi bahan pemaparan adalah (a) gagasan atau ide yang dianggap lebih cocok atau lebih sesuai, atau lebih menarik daripada yang lainnya dalam melaksanakan suatu kegiatan, dan (b) gagasan atau ide yang menunjukkan kaitan dengan yang

lainnya yang dapat memperkaya dan memperluas wawasan seseorang sehingga ia dapat mengambil keputusan yang lebih jitu.

Misalnya : *Sekelompok turis mengunjungi kota Anda (Makassar). Mereka hanya akan tinggal selama dua hari. Anda (sebagai pemandu wisata) ingin memberikan kesan sebanyak mungkin kepadanya sehingga mereka dapat menyimpan kenangan yang indah di hatinya. Apa yang akan Anda sarankan / rekomendasikan untuk dikunjungi?*

Saran/Rekomendasi :

Karena kelompok turis tersebut sangat terbatas waktunya dan mengingat banyaknya tujuan wisata yang dapat dikunjungi, berikut ini kami sarankan/rekomendasikan tujuan wisata yang sebaiknya dikunjungi:

- a. *Pemandian Alam Bantimurung. Di tempat ini mereka akan menyaksikan air terjun, dan bersenang-senang mandi di situ. Mereka dapat pula menyaksikan aneka ragam kupu-kupu yang sangat indah warnanya. Selain itu, mereka dapat memasuki dan menelusuri 'Gua Mimpi' dan menyaksikan patung sepasang muda mudi yng berakhir hidupnya di tempat itu.*
- b. *Tempat – tempat bersejarah di Kota Makassar, yakni Fort Rotterdam, Makam Pangeran Diponegoro, Makam Sultan Hasanuddin, dan Makam Syech Yusuf serta masjid tertua di Katangka.*
- c. *Keindahan laut di Pulau Kayangan, Pulau Laelae, dan Pulau Kodingareng. Mereka dapat mandi dan menyelam di sana.*
- d. *Mereka dapat pula mengunjungi pusat – pusat perbelanjaan dan toko – toko untuk membeli cinderamata yang merupakan ciri khas daerah ini.*

- e. *Di senja hari mereka dapat menyaksikan pemandangan Pantai Losari dengan jejeran penjual '**pisang epe**' dan makanan- makanan lainnya yang membentang dari ujung Utara ke Selatan yang biasa dijuluki '**the longest table in the world.**' Dari Pantai Losari ini mereka dapat pula menyaksikan saat tergelincirnya mentari memasuki daerah persembunyian di balik dasar laut di ufuk Barat, dan*
- f. *Masjid Al Markaz Al Islami (Islamic Center) Ujung Pandang, bagi mereka yang ingin melakukan wisata rohani yang religius, sekaligus meramu rohaninya. Selain itu, mereka dapat pula menyaksikan simbol komunitas Bugis Makassar dalam masjid tersebut.*

### 13. Analysis, Process and Detail

An analysis is (a) the process of considering something carefully and in detail by examining its parts and relationships in order to understand or explain it, (b) a scientific examination of something in order to discover what it consists of, and (c) an explanation or description that is the result of considering something carefully and in detail (Nunan, 1992). In other words, analysis involves breaking something down into the parts which make it up and detecting the relationships which exist among these parts.

A process is (a) a series of actions which are carried out in order to achieve a particular result, (b) a series of actions or thoughts by which we come to a decision or find an answer, and (c) a series of developments which happen naturally and which result in a biological or chemical change.

A detail is an individual fact, piece of information, or visual feature which we notice when we look at something carefully or remember when we think about it.

Sebelum mencapai suatu hasil, atau tiba pada suatu tujuan, atau mendapatkan suatu jawaban tepat atau solusi suatu permasalahan, pada umumnya kita harus menganalisis permasalahan tersebut melalui sejumlah proses berupa tahapan – tahapan kegiatan. Menahapkan kegiatan berarti membagi, memilah, memecah, dan mengurai serta merinci kegiatan tersebut ke dalam subbagian-subbagian yang lebih kecil dalam suatu rangkaian yang saling terkait antara satu sama lainnya. Pembagian dan pemilahan ini dimaksudkan sebagai terminal-terminal kegiatan yang harus dilalui sebelum melangkah lebih jauh untuk sampai pada tujuan akhir. Kegiatan awal pada umumnya menjadi landasan kegiatan berikutnya. Tahapan ini dapat berupa pertimbangan- pertimbangan secara matang mengenai bagian- bagian serta hubungan antar bagian bagian dari suatu bagian yang lebih besar. Dengan kata lain, analisis, proses dan rincian saling terkait antara satu sama lain.

Dalam kaitannya dengan pengembangan ide, kegiatan menganalisis memerlukan persepsi yang matang dan kecermatan yang tinggi dalam memberikan pertimbangan – pertimbangan untuk melihat bagian – bagian serta hubungan antar bagian.

Misalnya : *A Language Teaching – Learning Session*

*Analisis: Pada umumnya, suatu sesi belajar – mengajar bahasa terdiri atas 3 buah tahap: (1) tahap penyajian materi, yakni guru menyajikan materi bahasa berupa bentuk, fungsi dan makna, (2) tahap pemahiran bentuk bahasa dan pelahiran (penggunaan) bahasa, yakni peserta didik mempermahir bentuk – bentuk bahasa (linguistic forms) yang baru disajikan, baik berupa pemahiran lisan maupun pemahiran tulis, dan menggunakan bentuk – bentuk bahasa tersebut pada situasi yang sebenarnya atau yang disimulasikan menurut*

*fungsi bentuk tersebut, dan (3) tahap umpan balik, yakni guru dan peserta didik saling memperoleh umpan balik antara satu sama lain. Bagi pihak peserta didik, mereka dapat mengetahui sejauh mana kehasilannya dalam kegiatan belajar yang telah dilakukannya. Dalam hal ini guru menyampaikan penilaiannya terhadap kegiatan mereka. Bagi pihak guru, mereka dapat memperoleh informasi mengenai pendapat dan sikap peserta didik terhadap materi pelajaran, tugas/kegiatan yang mereka telah ikuti. Guru dapat memperoleh informasi tentang hal-hal yang mereka senangi, dan hal-hal yang mereka kurang senangi. Informasi semacam ini dapat diperoleh melalui angket yang dibagikan kepada siswa pada akhir pelajaran.*

Hal di atas dapat dirinci lebih khusus lagi, misalnya dengan menyatakan rincian bentuk yang disajikan, dan berapa banyak waktu yang digunakan untuk setiap tahapan.

#### **14. Aim, Goal, Objective, Purpose, and Target**

Aim is the thing that a particular plan or course of action is intended to achieve, or the desired result of one's efforts, purpose or intention. A goal is something that one hopes to achieve, especially when much time and effort are needed to achieve it, or one's aim or purpose, or place or object one wishes to obtain or reach. Objectives is what one is trying to achieve by a particular course of action, or an object to be won, or purpose of a plan (Gay & Mills, 2015).

A purpose is an intention or plan, or reason for an action. A target is a result that one aims to achieve, for example an amount of profit, one hopes to make, or a quantity of goods one hopes to sell, or a total or object which one desires to achieve.



Manusia melakukan sesuatu karena ia ingin mencapai sesuatu pula. Sesuatu yang ingin dicapai itu biasanya dinyatakan sebagai tujuan (*aim, goal, objective*), maksud (*purpose*), atau sasaran. Dalam Bahasa Indonesia, tujuan biasanya dibedakan menjadi *tujuan jangka panjang, tujuan jangka menengah, dan tujuan jangka pendek*. Tujuan jangka panjang dan jangka menengah ini dalam bahasa Inggris biasanya dinyatakan dalam *goal* (tujuan umum). Bila yang ingin dicapai itu merupakan sesuatu yang khusus baik dalam jangka panjang maupun jangka pendek, dalam bahasa Inggris, biasanya dinyatakan dengan *aim*. Dalam dunia pendidikan, tujuan pada umumnya dinyatakan dalam *objective*, yang merujuk kepada tujuan khusus yang dapat diukur, dan dicapai dalam jangka pendek. Maksud/tujuan/kegunaan (*purpose*) lebih menekankan pada alasan atau solusi suatu masalah, baik untuk jangka panjang maupun dalam jangka pendek, sedangkan target/sasaran lebih menitikberatkan pada keuntungan atau jumlah/kuota sesuatu yang ingin dicapai pada jangka waktu yang ditetapkan.

Misalnya : *Tabungan Keluarga*

*Maksud/kegunaan dan besarnya jumlah tabungan keluarga bervariasi dari satu keluarga ke keluarga yang lain. Ada keluarga yang menabung untuk biaya sekolah anaknya; ada keluarga yang menabung untuk persiapan ongkos menunaikan ibadah haji sehingga target (jumlah) tabungan yang diharapkan adalah yang mencukupi biaya penunaian ibadah haji tersebut menurut tahun penetapan ongkos naik haji (ONH) ; ada yang menabung untuk persiapan biaya pernikahan; ada yang menabung demi keamanan uangnya, dan lain –lain sebagainya.*

## **15. Arguments and Reasons**

An argument is a set of statements in support of an opinion or proposed course of action, which is expressed in an orderly way to try to convince someone that the opinion or proposed course of action is correct. A reason is a particular fact or situation which explains why something happens or which causes to happen (Feldman, 2013).

Argumen adalah seperangkat pernyataan yang mendukung suatu opini atau suatu cara yang mungkin dilakukan, yang dinyatakan secara sistematis untuk meyakinkan seseorang bahwa opini atau cara yang mungkin dilakukan, yang dinyatakan secara sistematis untuk meyakinkan seseorang bahwa opini atau cara yang diusulkan benar. Argumen dapat pula diartikan sebagai saling silang pendapat antara dua atau lebih orang mengenai sesuatu. Alasan adalah fakta atau situasi tertentu yang menjeleaskan mengapa sesuatu terjadi, atau yang menyebabkan sesuatu terjadi. Dalam pembahasan ilmiah, alasan dimaksudkan sebagai produk/hasil pemikiran yang matang mengenai fakta – fakta yang digunakan dalam memberikan pertimbangan atau argumen.

#### 1. *Reason for Learning English*

Alasan seseorang belajar bahasa Inggris bervariasi. Pada umumnya orang Indonesia belajar bahasa Inggris karena didorong oleh salah satu atau lebih dari alasan yang dikemukakan berikut.

##### a. *Alasan Kurikulum Sekolah ( School Curriculum)*

*Kita harus mengakui bahwa bahasa Inggris memperoleh kedudukan tersendiri dalam kurikulum sekolah di Indonesia. Pemerintah Indonesia menjadikannya sebagai mata pelajaran wajib (MPW) pada Sekolah Menengah Pertama (SMP) dan yang sederajat, serta Sekolah Menengah Atas (SMA) dan yang*

sederajat, Di Perguruan Tinggi (PT), bahasa Inggris adakalanya diajarkan sebagai Mata Kuliah Umum (MKU), Mata Kuliah Pilihan (MKP), atau Mata Kuliah Jurusan (MKJ). Sebagai MPW di SMP dan SMA dan yang sederajat atau MKU di PT mungkin banyak siswa atau mahasiswa yang belajar bahasa Inggris hanya karena mereka terpaksa harus mempelajarinya sebagai mata pelajaran/mata kuliah yang harus dilulusnya (alasan keterpaksaan). Mahasiswa yang belajar bahasa Inggris sebagai MKP atau sebagai MKJ diasumsikan bahwa mereka mempelajarinya karena mereka tertarik pada bahasa Inggris atau karena atas pilihannya sendiri (alasan ketertarikan/minat).

b. Alasan Tujuan Khusus (English for Specific Purposes - ESP)

Banyak orang belajar bahasa Inggris untuk tujuan – tujuan tertentu atau kebutuhan tersendiri seperti yang dikemukakan berikut.

*English for Occupational Purposes (EOP)*

Mereka yang belajar bahasa Inggris karena alasan ini menganggap bahasa Inggris sebagai suatu kebutuhan vital dalam pekerjaan/profesinya, misalnya *English for Air Traffic Controllers*, *English for Airline Pilots*, *English for Secretaries*, *English for Hotel Staff*, *English for Waiters*, dan *English for Telephonist*.

*English for Academic Purposes (EAP)*

Sejumlah orang belajar bahasa Inggris untuk tujuan menulis laporan ilmiah yang bertaraf internasional, atau untuk menghadiri seminar internasional, atau untuk mendalami disiplin ilmu atau teknologi tertentu yang digelutinya yang literturnya

dalam bahasa Inggris – *English for Science and Technology* (EST). Mereka yang belajar bahasa Inggris karena alasan inindimotivasi oleh alasan –alasan keilmuan dan/atau keteknologian.

c. *Kemajuan/Promosi (Advancement/Promotion)*

Ada kecenderungan bahwa seseorang yang menguasai secara baik bahasa Inggris akan mendapatkan peluang yang lebih banyak untuk memperoleh pekerjaan atau lebih maju dalam karirnya. Kecenderungan ini ditopang oleh semakin kokohnya posisi bahasa Inggris sebagai bahasa internasional, dan semakin mantapnya status bahasa tersebut dalam tawaran kerja terutama perusahaan asing di tanah air. Di kalangan PT, bahasa Inggris bahkan telah dijadikan penyaring (*filter*) untuk menapak ke jenjang karir akademik yang lebih tinggi.

d. *Reputasi/Gengsi (Prestige)*

Pakar, pejabat dan petinggi yang dapat mengomunikasikan temuan, konsep, gagasan dan idenya dalam bahasa Inggris sebagai bahasa ilmu pengetahuan dan teknologi, dianggap memiliki reputasi dan prestise yang lebih tenar dibandingkan mereka yang hanya mampu mengomunikasikan temuan, konsep, gagasan dan idenya dalam bahasa Indonesia saja. Tidaklah berlebihan kalau ada orang yang mengatakan bahwa dewasa ini bahasa Inggris telah menjadi 'a language for educated elite in Indonesi.' Kefasih-mahiran berbahasa Inggris, untuk sejumlah orang tertentu, bahkan dapat menjadi pengangkat

*prestise/gengsi baginya; mereka dapat dianggap sebagai anggota masyarakat elite Indonesia.*

e. *Pengisi Waktu (Killing Time)*

*Kesibukan kadang – kadang menjadi ukuran bermaknanya hidup di dunia ini. Bahkan, banyak orang yang merasakan bahwa dirinya kurang penting atau kurang berguna kalau mereka memiliki banyak waktu luang. Waktu luang inilah yang harus diisi dengan kegiatan seperti belajar bahasa Inggris, baik secara serius atau sekedar iseng untuk mendapatkan teman dan /atau suasana baru.*

2. *Pengajaran Bahasa Inggris di SD*

*Peluang bahasa Inggris untuk menjadi muatan lokal yang penyelenggaraannya dilaksanakan secara formal dengan alokasi waktu tertentu pada sekolah dasar menimbulkan sikap pro dan kontra di kalangan tokoh pendidik. Sikap pro dan kontra terhadap pengajaran bahasa Inggris secara formal di sekolah dasar sampai saat ini belum mencapai titik temu. Kelompok pro berpendapat bahwa pengajaran bahasa Inggris di tingkat SD akan memberi peluang yang lebih dini untuk penguasaan bahasa itu. Pendapat mereka didasarkan pada laporan Scovel (1969), Asher dan Gracia(1969), Politzer dan Weiss (1969), Olson dan Samuel (1973), dan Oyama (1978) yang menyatakan bahwa dalam beberapa aspek anak- anak lebih mudah mempelajari bahasa kedua dibandingkan dengan orang dewasa yang belajar bahasa kedua. Alasan ini didasarkan pada penelitian yang menyimpulkan bahwa pada usia anak – anak, secara biologis, **cerebral***

**plasticity** berfungsi dengan baik sedangkan pada usia dewasa **cerebral plasticity** ini sudah tidak berfungsi dengan baik. **Cerebral plasticity** ini sangat dibutuhkan dalam belajar bahasa secara alamiah yakni tanpa disadari dan disengaja (Lennerberg, 1967). Rujukan yang dinyatakan di atas bersumber dari penelitian yang diadakan di negara-negara yang secara tegas memperlakukan dan memberikan status bahasa yang dipelajari itu sebagai bahasa kedua yang resmi digunakan secara luas di negara – negara tersebut. Kondisi ini memberikan peluang yang banyak bagi anak untuk memperoleh pengalaman langsung dari masyarakat lingkungannya dalam menggunakan bahasa kedua yang dipelajarinya di sekolah. Berbeda halnya dengan kondisi pengajaran bahasa Inggris di Indonesia yang berstatus bahasa asing, anak – anak ini jarang sekali mendapatkan kesempatan untuk berinteraksi langsung dalam bahasa Inggris di luar kelas. Di dalam kelas pun guru – guru bahasa Inggris jarang sekali berbahasa Inggris. Alasan lain dari pihak yang pro adalah bahwa pengajaran bahasa Inggris di SD akan membuka kesempatan kerja menjadi tenaga guru bahasa Inggris di SD.

Alasan – alasan yang dikemukakan oleh pihak yang pro untuk sementara dapat dianggap sebagai suatu pendapat yang patut dihormati. Namun perlu diingat, bahwa usia muda yang peka dalam belajar bahasa bukanlah persyaratan yang paling penting untuk dipenuhi untuk menguasai bahasa Inggris. Sejumlah persyaratan lain yang bahkan lebih penting daripada usia muda, misalnya (a) tersedianya guru bahasa Inggris yang profesional dalam jumlah yang cukup; (b) tersedianya materi pelajaran yang sesuai dengan perkembangan jiwa anak; dan (c) pengajaran harus intensif.

Mereka yang kontra terhadap pengajaran bahasa Inggris di tingkat SD secara jujur dapat memahami keuntungan – keuntungan yang mungkin

*diperoleh kalau bahasa Inggris diajarkan lebih dini, tetapi mereka menyadari bahwa mudarat yang akan timbul lebih banyak daripada faedahnya. Secara jujur harus diakui bahwa pengajaran bahasa Inggris secara dini akan menanamkan kesan tersendiri pada jiwa anak mengenai bahasa Inggris, yang kemungkinan kesan itu menandingi kesan bahasa Indonesia, bahkan mungkin ada peluang bagi anak untuk lebih menghargai bahasa Inggris daripada bahasa Indonesia terutama sekali melalui propaganda – propaganda yang setengah menyesatkan yang menyatakan bahwa kunci untuk menguasai ilmu dan teknologi adalah bahasa Inggris. Di samping sebagai bahasa untuk ilmu pengetahuan dan teknologi, bahasa Inggris di SD (a) akan mengganggu/menyimpangkan proses sosialisasi anak – anak dari bangsa dan budaya Indonesia, (b) akan mengganggu pelajaran bahasa Indonesia di SD dan sekolah lanjutan, yang sampai sekarang harus diakui secara jujur bahwa pengajaran bahasa Indonesia tersebut belum mantap, dan (c) pengajaran bahasa Inggris lebih dini tersebut tidak ditopang oleh ketersediaan guruyang profesional yang memadai jumlahnya, ketersediaan materi pelajaran yang sesuai dengan perkembangan jiwa anak, dan alokasi waktu yang cukup.*

## **16. The Missing Part**

It is a fact that sometimes we begin something, but we let others continue it or finish it, or others begin something and have us continue it or end it. Likewise, we sometimes get partial information (either the beginning, the middle, or the end) of a story or an event, and miss the rest (MacDonald, 2008).

Dalam hidup ini kadang – kadang kita menjadi penginisiatif dan pemula sesuatu, tetapi orang lain yang harus meneruskannya sampai tuntas.

Terkadang pula, bukan kita penginisiatif/pemula suatu kegiatan, namun kita diharapkan untuk melanjutkannya, dan sebelum kita sempat menyelesaikannya kita sudah harus meninggalkannya sehingga orang lain yang bertanggungjawab menyelesaikannya ataukah kita diminta untuk melanjutkan dan menyelesaikan sesuatu yang bukan kita memulainya. Begitu pula kadang – kadang kita hanya mengetahui awal suatu peristiwa, dan kita kehilangan informasi mengenai rangkaian peristiwa selanjutnya (pertengahan dan akhir).

Pengembangan ide melalui *The Missing Part* ini mengasah kreativitas seseorang/kelompok untuk menghadirkan informasi yang dapat merangkai informasi yang telah ada. Misalnya, sebuah ceritera yang hanya diberikan bagian awalnya sedangkan bagian tengah/isi dan akhir atau penutupnya tidak diberikan; atau bagian awal dan akhir ceritera diberikan tetapi bagian tengah/isinya tidak ada; atau bagian tengah/isi dan penutup ada, tetapi bagian awalnya tidak diberikan. Hal ini menuntut kemampuan kita untuk menempatkan diri sebagai pelaku ceritera/peristiwa. Dengandemikian, sebuah ceritera dapat mempunyai awal yang sama, tetapi mempunyai isi dan penutup yang berbeda; atau mempunyai isi yang sama tetapi mempunyai pendahuluan dan akhir yang berbeda, ataukah mempunyai pendahuluan dan isi yang sama tetapi mempunyai akhir yang berbeda.

Misalnya : *What will the end of Fatmah, Hamid, and Sofyan's case be?*

*Fatmah and Hamid were friends since they were small children. They went to same schools and are now studying in one of the universities in Java. Their friendship has gradually changed into true love. They agreed and promised each other to get married after they have graduated. They planned to have their engagement*



*party in Ujung Pandang, their home town, on the next June holiday.*

*Mr. Harun, Fatmah's father, is a businessman. When Fatmah was in junior high school, he went bankrupt. Mr. Saleh, his friend, offered him help by lending him money so that he could start his business again.*

*Sofyan is Mr. Saleh's only son. He has just graduated from a Faculty of Law. He is a very devoted son. He always obeys his parents. Mr. Saleh is very happy. To complete his happiness, he wants to see his son to live happily with a suitable woman. He has chosen Fatmah in his mind as his son's future wife, so he went to propose marriage for his son to Fatmah's father, Mr. Harun.*

*Mr. Harun, Fatmah's father, accepted the proposal very happily. He then phoned Fatmah telling her to fly back to Ujung Pandang without delay.*

*Fatmah failed to meet Hamid before she left for Ujung Pandang, so she left him a note telling him that she went back to Sulawesi for she got a very important call from her father.*

*When Hamid read the note, his ESP (extra sensory perception) told him that Fatmah would be married by her father to another man. Without delay, he hurriedly collected a ticket, then flew back to Ujung Pandang, too.*

*What will the end of the story be?*

## **17. How Things Relate to One Another**

Two or more things may relate or may be related to one another in many ways. The relation may, for example, be viewed from the point of view

offunction, use, notion, species, class, activity or process, needs, proximity, accessibility, time and space (Robert A. Hinde St John's College, 2015).

Dua atau lebih hal dapat berhubungan atau dihubungkan antara satu sama lain melalui banyak cara. Hubungan tersebut adakalanya dikaitkan dengan fungsi, kegunaan, nosi, spesis/rumpun, kegiatan atau proses, kebutuhan, kedekatan, keterjangkauan, waktu dan ruang.

Eksistensi hubungan antara satu fenomena dengan fenomena lainnya dapat direnteti oleh eksistensi hubungan yang lain juga tetap merupakan bagian dari fenomena – fenomena tersebut. Dalam kaitannya dengan pengembangan ide, semakin mampu seseorang mengaitkan suatu fenomena dengan fenomena lainnya dalam berbagai alur jalinan, semakin mewawasluas dan semakin jelas fenomena tersebut dalam hubungannya dengan fenomena lain.

Misalnya : *Pernikahan (Marriage) dan Hotel*

*Ditinjau dari pelaksanaannya, pernikahan (marriage) memiliki banyak keterkaitan dengan kegiatan lain dalam ujud rangkaian proses. Misalnya, seorang laki – laki dan seorang perempuan yang berasal dari daerah yang berbeda mengikuti kuliah di perguruan tinggi, jurusan, semester yang sama. Mereka berkenalan, dan dari perkenalan tersebut secara bertahap mereka mulai saling mencintai dan sepakat mengikat diri dengan ikatan suci yakni pernikahan. Untuk itu pihak laki – laki mengirim utusannya ke pihak perempuan untuk meminang. Pinangan tersebut diterima baik oleh pihak perempuan. Mereka pun menetapkan hari dan tanggal pelaksanaan upacara pernikahan. Sebagai tanda syukur ke hadirat Allah SWT, dan sebagai tanda persaksian kepadaNya*

*dan hambaNya bahwa dua insan akan memadu hidup diadakanlah upacara pernikahan berupa ijab kabul, yang terlebih dahulu diawali dengan sejumlah persiapan – persiapan, misalnya pendaftaran pada Kantor Departemen Agama, pengantaran undangan, penyiapan pakaian pengantin, dan lain – lain sebagainya. Selanjutnya pelaksanaan pesta/resepsi pernikahan dapat diadakan di hotel. (Begitulah pernikahan memiliki hubungan dengan hotel).*

## **18. Questioning**

People ask questions because they are curious to know more. They want to know the truth. The questions they ask vary (Fusco, 2015; Szendroi, 2010). For example, a person may ask : *“What is it? Why did such as a thing happen? Did you see the process? Have you experienced such a thing in your life?”*

Mencermati eksistensi sesuatu, baik berupa konsep, situasi, keadaan, fakta, dan banyak lagi yang lain pada dasarnya dapat mengundang sejumlah pertanyaan baik mengenai, *apa, mengapa, siapa, dimana, kapan, bagaimana, berapa banyak, untuk apa, kepada siapa, apakah ...* terhadap sesuatu tersebut. Orang bertanya karena ingin mengetahui lebih banyak. Ia ingin memperoleh jawaban dan kejelasan. Ia ingin mendapatkan kebenaran sehingga ia dapat menentukan sikap (positif, negatif, setuju, tidak setuju, netral, dan sebagainya). Pertanyaan itu ada yang mungkin memerlukan jawaban yang panjang dan komprehensif, atau jawaban yang bersifat konfirmasi saja. Pertanyaan lain mungkin ditanyakan untuk mengetahui, misalnya alasan, maksud, kegunaan, manfaat, dan mudarat sesuatu.

Rentetan dan tuntutan pertanyaan itu dapat hadir secara sendiri – sendiri atau sling terkait antara satu dengan yang lainnya.

Dalam kaitannya dengan pengembangan ide, pertanyaan – pertanyaan yang diajukan terhadap suatu pernyataan atau keadaan akan mewawaslaskan pembahasan, dan akan memancing munculnya keterkaitan pernyataan atau keadaan tersebut dengan fenomena lain yang tersurat maupun yang tersirat dalam pertanyaan yang diajukan.

Misalnya : *Be grateful to him who points out your defects.*

*(Berterima kasihilah kepada orang yang menunjukkan kekurangan – kekuranganmu. )*

Pertanyaan :

*Siapakah yang sering memperingatkan Anda kalau Anda berbuat salah?*

*Bagaimana sikap Anda kalau Anda membuat kesalahan, dan ada orang yang memperingatkan Anda?*

*Bagaimana sikap Anda terhadap teman yang mengetahui bahwa Anda membuat kesalahan tetapi ia tidak memberitahukan Anda?*

*Apakah Anda sering membuat kesalahan?*

*Apakah Anda jengkel kalau Anda membuat kesalahan?*

*Apakah Anda selalu menyesali kesalahan yang engkau lakukan?*

*Menurut pendapat Anda, apakah menyesali kesalahan yang telah diperbuat itu adalah sesuatu yang penting dilakukan dalam hidup ini?*



## F. USEFUL EXPRESSION FOR DISCUSSION

### UNGKAPAN PELANCAR DISKUSI

People discuss to share ideas. They give and ask for opinions; they express their agreement or disagreement, or they become neutral.

When giving or asking for opinions, people make use of certain expressions to signify what opinions they have or what opinion they need from others. Likewise, when agreeing, people make use of certain expressions to signify different levels of agreement.

It is usually difficult to give offense when agreeing with someone. On the other hand, disagreements often become a sensitive area of communication. There are people in the world that are sensitive to direct disagreement. For example, the British people are quick to take offense where none is meant, since direct disagreement is taken as a personal threat whereas some American and other speakers of English accept a degree of abruptness.

Do you accept direct disagreement, or are you sensitive to it? What do you think of the Indonesian people in general? Are they sensitive to direct disagreement?

Dalam forum diskusi, peserta diskusi menggunakan ungkapan-ungkapan tertentu untuk meminta pendapat, menyatakan pendapat, persetujuan, ketidaksetujuan, atau kenetralan. Budaya setiap bangsa berbeda-beda. Ada bangsa atau kelompok manusia yang sangat sulit mengungkapkan dan menerima pernyataan penolakan secara langsung; mereka bersifat tertutup dan tidak langsung (*reserved and indirect people*). Bagi mereka, menyatakan ketidaksetujuan secara langsung dan terbuka adalah sesuatu yang sangat tidak sopan. Di pihak lain, ada bangsa atau

kelompok manusia yang menjunjung tinggi sifat terbuka dan langsung (*open and direct people*). Bagi mereka, menyatakan persetujuan atau ketidaksetujuan secara terbuka dan langsung adalah sesuatu yang baik karena cara demikian dianggapnya sebagai tanda atau lambang kejujuran. Begitu pula, ada orang yang senang memberikan pendapatnya, baik diminta maupun tidak diminta. Sebaliknya, ada pula orang yang selalu merasa enggan menyampaikan pendapatnya, bahkan menolak untuk membagi informasi dengan yang lainnya.

### **1. Model Phrases For Asking/ Getting Opinions**

- What do Lou think about..... ?
- What do you think of ..... ?
- What do you feel about..... ?
- What's your view on..... ?
- What's your opinion of ..... ?
- What are your feelings about..... ?
- What do you reckon to ..... ?
- What about ..... ?
- How do you feel about ..... ?
- How do you see ..... ?
- Do you like ..... ?
- Do you think that..... ?
- Do you feel that..... ?
- What's your view..... ?
- What's your opinion ..... ?
- What do you think ..... ?
- What do you feel..... ?

What do you reckon..... ?  
 Have you got any comments on ..... ?  
 What's your reaction to ..... ?  
 Could I know your reaction to ..... ?  
 Could I ask you for your reaction to ..... ?  
 Do you have any opinion on ..... ?  
 How would you react to ..... ?  
 What would you say to..... ?  
 I was wondering what you thought about..... ?  
 I've been meaning to ask you what you thought about..... ?  
 I've been meaning to ask you for your opinion on ..... ?  
 Do you hold any strong views on ..... ?  
 What's your position with regard to ..... ?  
 I'd be glad (grateful) to have your view on ..... ?  
 I'd be glad (grateful) to have your opinion on..... ?

## **2. Model Phrases For Giving Opinions**

I think, .....  
 As I see it, .....  
 In my view (opinion), .....  
 Personally, I believe.....  
 Personally, I feel .....  
 It seems to me .....  
 Well, I must say .....  
 Don't you think.....  
 I'd just like to say.....  
 From my point of view, .....



Well, to my mind, .....

As far as I can see .....

As far as I know .....

As far as I'm concerned, .....

I do feel that .....

I do think that .....

I don't think that .....

Well, if you ask me .....

The way I see it (the case, etc. ), .....

From where I stand, .....

I reckon .....

I'd say .....

What I reckon is .....

Well, I don't want to be difficult ( old-fashioned/different, etc.), but I do feel  
.....

I'm sorry, but I do think (feel/believe) .....

Well, I don't know about you, but I think.....

Well, I may be wrong, but I think .....

I always say that .....

I'm convinced that .....

I consider .....

I'm of the opinion that .....

It's my opinion/view/feeling .....

I hold the view (opinion) .....

There's no doubt in my mind that .....

I'm sure you' ll agree when I say that .....

I think it's certainly true to say that .....

To be frank (honest), I'd say .....

With all due respect, .....

If I may say so, .....

### **3. Model Phrases For Having No Opinions**

I really don't have any opinion about .....

I (really) couldn't say. (I'm afraid) .....

I have no strong feelings about .....

I (really) don't know what to say.

It doesn't really affect me. (I'm afraid).....

It doesn't really matter to me, (I'm afraid).....

I (really) don't know what to think about .....

Your guess is as good as mine.....

(I'm sorry/I'm afraid) I don't know.....

(I'm sorry/I'm afraid) I don't have any idea about that.

It makes no odds to me .....

It is not something I've considered a great deal, (I'm afraid).

I can't say I have any particular idea (view) on the subject.

I can't say I hold any particular opinion on the question.

I don't hold any particular position on that matter (issue).

### **4. Model Phrases For Avoiding Giving Opinions**

I'd rather not say anything about .....

It's difficult to say.

I suppose it depends on your point of view.

I'd have to think about .....

I'm sorry I can't answer .....

I'd prefer not to say anything about .....

No comment, (I'm afraid).

Is it? (or other echo questions)

Well, I don't know for sure.

Well, now you're asking.

It (That) all depends.

Maybe.

Perhaps

Could be.

Can't say (really).

That's your opinion, is it?

Search me!

Not my department. I'm afraid.

I'm afraid I can't comment on ...

It's difficult to give an opinion right now (at the moment).

I don't think I have anything to say on ...

I'd rather not commit myself on ..... if you don't mind.

I'm not in a position to say anything about .....

I'm afraid you'd have to ask (Prof. Turner, or Dr. Smith, etc.) about that.

## **5. Model Phrases for Trying to Change Someone's Opinions**

But don't you think.....?

(Yes, but) do you really think.....

(Yes, but) surely you don't think (believe).....

(Yes, but) is (isn't) it possible that.....?

(Yes, but) another way of looking at it would be (to say) that.....

Surely not, I mean .....

(Yes, but) on the other hand .....  
Hold on .....  
No, but look, .....  
Well, think of it this way .....  
But look at it this way .....  
You don't really think .....?  
Are you kidding?  
You can mean that, surely?  
You don't really mean that, do you?  
But seen from another angle, one might say .....  
But if we look at it in another light .....  
Of course, an alternative view (opinion) might be that .....  
Of course, an alternative view (opinion) would be that .....  
But there are other considerations . For example, .....  
I wonder if you have taken everything into account (consideration.) For  
example, .....  
Yes, but if we look at the whole picture, .....  
I wonder if that view (opinion) is justified in the light of .....  
I respect your opinion (view), of course, However, .....  
Well, I think others might say .....

## **6. Model Phrases for Expressing Agreement**

Mm.  
Yes.  
Quite  
Right.  
Sure

Absolutly

Yeah, sure

(The expressions above express agreement and willingness to continue the topic).

Yes, I suppose so

No, I suppose not. (for confirming negative opinion)

Yes, I suppose you're right.

Yes, I agree

True enough

That's quite right.

That's quite true

I can't help thinking the same.

That's a good point.

Of course.

Yes, you're right

You're absolutely right.

I couldn't agree more.

Absolutely (entirely, totally, fully) agree.

I totally agree with everything you've said.

I'm in total accord with everything that has been said.

Yes, I agree with you one hundred per cent.

I'm in total agreement with that point of view.

I'm of exactly the same opinion.

That's exactly (precisely) my own view (opinion).

That's just what I was thinking.

I'm with you there.

I'd go along with you there (with that).

## **7. Model Phrases for Expressing Disagreement.**

Yes, but.....

That's quite true, but .....

Perhaps, but don't you think.....?

Well, you have a point, but .....

I see what you mean, but.....

Yes, but don't you agree that.....?

Yes, but wouldn't you say that .....

Oh, surely not.

I don't think I can agree with you on that.

I really can't agree with you on that.

I'm sorry, I just can't agree with you.

I'm happy to agree with most of the things you have said. Nevertheless

.....

Although most of you've said is perfectly acceptable, I don't think I can agree with you on the point about.....

I don't think I'd put it quite as strongly as that.

I'm not sure I agree with you on that.

I'm afraid I totally reject that point of view.

Not really.

That's not the way I see.....

I disagree, I'm afraid.

I can't agree (with) .....

But isn't it a matter (question) of .....

But isn't it more to do with .....

I think that's nonsense, I'm afraid.  
I entirely disagree (with) .....  
I see things rather differently myself.  
I'm not at all convinced .....  
I can't accept .....  
I can't say that I share that (your point).....  
Well, my own opinion, is that .....  
Personally, I'd more inclined to agree with .....  
Personally, I tend to agree with .....  
Well, I wouldn't say that exactly.  
Yes, but the point is .....  
Well, yes, but don't forget that .....  
That's all very well, but .....  
You don't seem to realize .....  
No, I can't go along with that.  
I see your point, but .....  
To a certain extent, yes, but .....  
There's a lot in what you said, but .....  
Yes, maybe (perhaps), but .....  
Agreed, but .....  
I couldn't agree more, but .....  
Yes, up to a point, but .....  
That's one way of looking at it, but .....  
Yes, but on the other hand .....  
Yes, but we shouldn't forget.....  
I agree in principle, but .....

I take your point, but .....

I think we're very much in agreement on this. However, .....

That may be so, but .....

Granted, but .....

Personally, I wouldn't go so far as (to say) that.

In spite of what you say, I think perhaps.....

Could be, but .....

OK, but.....

Mm., but ..... I'd go along with a lot of that (most of that), but .....

Oh, come on.

Come off it!

You're joking, aren't you?

Leave it out!

No, no, no! You've got it all wrong.

You really don't understand what I'm getting at. Do you?

I don't seem to be getting through to you.

I don't think we're going to agree on this, are we?

Look, let's just leave it, shall we?

There's really very little point continuing this, is there?

Look, this is getting (us) nowhere. Let's .....

There's no way we're going to agree, is there? So.....



## **G. POINTS OF DISCUSSION**

### **BUTIR – BUTIR PEMBAHASAN**

A point of discussion refers to what people say, in a discussion, and that expresses a particular idea, fact, or part of an argument or statement related to a given discussion topic; it is the most important part of what people say about the given topic, or the most important part of a discussion.

Berlangsungnya suatu diskusi dalam konteks tertentu sebagai alat pengajaran ditentukan oleh adanya agenda diskusi berupa topik – topik pembahasan, baik yang dipersiapkan dan dirancang oleh guru/dosen sendiri, maupun yang dipersiapkan dan dirancang secara bersama – sama oleh guru/dosen dan peserta didik sebelumnya. Topik yang dipersiapkan dan dirancang oleh guru/dosen sendiri adakalanya tidak sesuai dengan minat serta kebutuhan peserta didik. Namun demikian, hal seperti ini tidak perlu diartikan sebagai sesuatu yang merugikan peserta didik atau sesuatu yang kurang bermanfaat dalam pengajaran. Dalam kehidupan sehari – hari, kita lebih banyak diperhadapkan pada kenyataan – kenyataan yang tidak dipersiapkan sebelumnya, dan sering kita harus melakukan atau membicarakan sesuatu yang kita tidak minati, dan biasanya minat dapat pula tumbuh secara tidak terduga. Topik pembahasan yang dipersiapkan dan dirancang bersama oleh guru/dosen dan peserta didik dapat diartikan sebagai topik pembahasan yang didasarkan pada kebutuhan peserta didik karena melibatkan mereka dalam mempersiapkan dan merancang kegiatan diskusi tersebut. Dengan demikian, mereka memperoleh peluang yang banyak untuk mempersiapkan diri terlebih dahulu sehingga mereka dapat tampil secara maksimal dalam mengungkapkan butir – butir gagasan (points of discussion) mengenai topik pembahasan yang didiskusikan. Points of

discussion ini dimaksudkan sebagai butir – butir gagasan yang (ter)penting mengenai suatu topik pembahasan yang diungkapkan oleh pembicara dalam suatu diskusi. Selain itu, mereka dimaksudkan pula sebagai topic-topik/ butir– butir pembahasan untuk dikembangkan lebih lanjut dalam forum diskusi kelas.

Dalam melaksanakan kegiatan diskusi, peserta didik diharapkan merujuk kepada sumber – sumber ide, jenis – jenis ide, dan menggunakan model ungkapan pada bagian F. Untuk pengembangan ide, peserta diharapkan dapat menggunakan kedelapan belas strategi pengembangan ide yang ada pada bagian E, yang sesuai dengan pembahasan. Satu gagasan pokok adakalanya dapat dikembangkan dengan menggunakan paduan berupa tumpang-damai beberapa strategi pengembangan ide. Menurut urutan pembahasan sebelumnya, kedelapan belas strategi pengembangan ide tersebut adalah sebagai berikut:

1. PMI Treatment of Ideas
2. What Causes What
3. Consequences and Follow-up
4. What You would do, and what others might do
5. Comparison and contrast
6. Characteristics and Features
7. Criteria and requirements
8. Exemplification and evidence/fact
9. Comments and opinions
10. Alternatives/choices and (First) Important Priorities
11. Advice and consideration
12. Suggestion and Recommendation

13. Analysis, Process and Detail
14. Aim, Goal, Objective, Purpose, and Target
15. Arguments and Reasons
16. The Missing Part
17. How Things Relate to One Another
18. Questioning

Nomor urut strategi pengembangan ide (1-18) ini dijadikan sebagai nomor kode rujukan strategi pengembangan ide. Bila nomor tersebut dicantumkan pada akhir suatu rubrik kegiatan berarti pengembangan ide pada kegiatan tersebut diharapkan menggunakan strategi pengembangan ide sesuai nomor kode yang diberikan tersebut, selain strategi pengembangan ide lainnya yang Anda pilih.

## MAKE YOUR POINTS

1

### Individual Task

#### Directions:

- a. Read each of the following statements carefully and write the phrase at the space provided in front of each statement:
  - SA if you strongly agree to the statement,
  - A if you agree to the statement,
  - U if you are undecided of the statement,
  - D if you disagree to the statement,
  - SD if you strongly disagree to the statement.
- b. Write down your reasons/arguments at the given spaces for each choice.

Bacalah dengan seksama setiap pernyataan berikut. Tulis di depan pernyataan yang paling sesuai dengan pendapat atau perasaan Anda terhadap salah satu pernyataan tersebut:

  - ✓ SA (strongly agree = sangat setuju)
  - ✓ A (agree = setuju),
  - ✓ U (undecided = tidak dapat menentukan),
  - ✓ D (disagree = tidak setuju),
  - ✓ SD (strongly disagree = sangat tidak setuju).

Tulis alasanmu/argumentasimu di tempat yang disediakan untuk setiap pilihan (15)

**-----1. Life is just one worry after another.**

Reasons/Arguments:

**-----2. A man should be willing to sacrifice everything for his family.**

Reasons/Arguments:

**-----3. Education is of no help in getting a job today, but money.**

Reasons/Arguments:

**-----4. One owes his greatest obligation to his family.**

Reasons/Arguments:

**-----5. A man should obey the laws no matter how much they interfere with his personal ambitions.**

Reasons/Arguments:

**-----6. The government ought to guarantee a living to those who cannot find work.**

Reasons/Arguments:

**-----7. It is easy to ignore criticism.**

Reasons/Arguments:

**-----8. In the courts a poor man will receive as fair treatment as a millionaire.**

Reasons/Arguments:

**-----9. It is hard to do your best when people are watching you.**

Reasons/Argument:

**-----10. A hungry man has a right to steal.**

Reasons/Arguments:

- c. Write questions related to statement 1 through 10. Questions related to the first statement have been done for you. The questions are expected to trigger far-reaching ideas as people may differ widely in the way they think and feel about each statement.

Tulis pertanyaan yang berhubungan dengan pernyataan nomor 1 sampai dengan 10. Untuk pernyataan pertama, pertanyaannya sudah disediakan sebagai contoh. Pertanyaan – pertanyaan tersebut diharapkan dapat menjangkau banyak gagasan, karena setiap individu memungkinkan memiliki perbedaan cara pandang terhadap setiap pernyataan tersebut(18).

**1. Life is just one worry after another.**

Questions:

- a. Do you often worry about certain things?
- b. If yes, what do you often worry about?
- c. How do you overcome worries?
- d. Do you think we need worries in our life? Why?

**2. A man should be willing to sacrifice everything for his family.**

Questions

- a. ....
- b. ....
- c. ....

**3. Education is of no help in getting a job today.**

Questions:

- a. ....
- b. ....

- c. ....
- d. ....

**4. One owes his greatest obligation to his family.**

Questions:

- a. ....
- b. ....
- c. ....
- d. ....

**5. A man should obey the laws no matter how much they interfere with his personal ambitions.**

Questions:

- a. ....
- b. ....
- c. ....
- d. ....

**6. The government ought to guarantee a living to those who cannot find work.**

Questions:

- a. ....
- b. ....
- c. ....
- d. ....

**7. It is easy to ignore criticism.**

Questions:

- a. ....
- b. ....



- c. ....
- d. ....

**8. In the courts a poor man will receive as fair treatment as a millionaire.**

Questions:

- a. ....
- b. ....
- c. ....
- d. ....

**9. People find it hard to do their best when they are watched by other people.**

Questions:

- a. ....
- b. ....
- c. ....
- d. ....

**10. A hungry man has a right to steal.**

Questions:

- a. ....
- b. ....
- c. ....
- d. ....

## GROUP TASK

### Directions:

- a. Form groups of five. Each member must keep his/her number:
  - b. Discuss statement 1 through 10.
  - c. Use the questions that you have made to each statement.
  - d. Write down your group consensus.
  - e. Each group member must have a copy of their group consensus.
  - f. Each group is to submit their group consensus to the instructor/lecturer.
- 
- a. Bentuk kelompok – kelompok lima.
  - b. Setiap anggota kelompok harus mengingat nomor urutnya dalam kelompok.
  - c. Diskusikan pernyataan 1 sampai dengan 10.
  - d. Gunakan pertanyaan – pertanyaan yang Anda telah buat untuk setiap pernyataan.
  - e. Tulis kesepakatan hasil diskusi kelompokmu.
  - f. Setiap anggota kelompok harus memiliki salinan kesepakatan hasil diskusi kelompoknya.
  - g. Setiap kelompok menyerahkan kesepakatan diskusi kelompoknya kepada instruktur/dosen.

## GROUP TASK CONSENSUS

Write down your group's consensus!

## INTERPERSONAL TASK

Directions:

- a. Group members from each group having the same number form a new group.
  - b. Each member of the newly formed group is to tell the consensus of his/her former group; others make notes.
  - c. After all of the members of the newly formed group have told the consensus of their former group, they return to their former group to tell the information they have got.
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- a. Anggota kelompok yang memiliki nomor yang sama membentuk kelompok baru.
  - b. Setiap anggota kelompok baru tersebut selanjutnya menyampaikan kesepakatan hasil diskusi kelompok asalnya.
  - c. Bila semua anggota kelompok telah menyampaikan kesepakatan hasil diskusi kelompok asalnya, mereka kembali bergabung ke kelompoknya yang semula untuk menyampaikan informasi yang telah diperolehnya.

## NOTE AND REPORT

Write down the information that you have got from the interpersonal task report!

Report to your former group the information you have got from the interpersonal task report!

## INSTRUCTOR'S FEEDBACK

At the end of the session, the instructor gives feedback to the class based on each group's consensus.

### Individual Task

**Directions:**

- a. Read each of the following statements carefully and write at the space provided in front of each statement:

- SA if you strongly agree to the statement,
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- D if you disagree to the statemnent,
- SD if you strongly disagree to the statement.

- b. Write down your reasons/arguments at the given spaces for each choice.

Bacalah dengan seksama setiap pernyataan berikut. Tulis di depan pernyataan yang paling sesuai dengan pendapat atau perasaan Anda terhadap salah satu pernyataan tersebut:

- ✓ SA (strongly agree = sangat setuju)
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- ✓ U (undecided = tidak dapat menentukan),
- ✓ D (disagree = tidak setuju),
- ✓ SD (strongly disagree = sangat tidak setuju).

Tulis alasanmu /argumentasimu di tempat yang disediakan untuk setiap pilihan (15)

**-----1. Home is the most pleasant place in the world.**

Reason/Arguments:

**-----2. Any man with ability and willingness to work hard has a good chance of being successful.**

Reasons/Arguments:

**-----3. A person should plan his future so that everything will come out all right in the long run.**

Reasons/Arguments:

**-----4. Success is more dependent on luck than on real ability.**

Reasons/Arguments:

**-----5. The future is too uncertain for a person to plan on marrying.**

Reasons/Arguments:

**-----6. It is often difficult to say the right thing at the right time.**

Reasons/Arguments:

**-----7. Nowadays, parents do not expect much from their children.**

Reasons/Arguments:

**-----8. The more education people have the better they are able to enjoy life.**

Reasons/Arguments:

**-----9. A man does not have to pretend he is smarter than he is really is to 'get by.'**

Reasons/Arguments:

**-----10. It is all right to evade the law if a person does not actually violate it.**

Reasons/Arguments:

- c. Write questions related to statement 1 through 10. Questions related to statement number one have been done for you. The questions are expected to trigger far- reaching ideas as people may differ widely in the way they think and feel about each statement.

Tulis pertanyaan yang berhubungan dengan pernyataan nomor 1 sampai dengan 8.

Untuk pernyataan nomor 1, pertanyaannya sudah disediakan sebagai contoh. Pertanyaan – pertanyaan tersebut diharapkan dapat menjangkau banyak gagasan, karena setiap individu memungkinkan berbeda dalam cara pandang mereka terhadap setiap pernyataan tersebut(18).

**1. Home is the most pleasant place in the world.**

Questions:

Are you always happy when you are at home? Why?

or, Are you sometimes unhappy when you are at home? Why?

Do all people in your home care you?

When can we say that a home is a pleasant place to live in?

**2. Any man with ability and willingness to work hard has a good chance of being successful.**

Questions:

a. ....

b. ....

c. ....

d. ....



- 3. A person should plan his future so that everything will come out all right in the long run.**

Questions:

- a. ....
- b. ....
- c. ....
- d. ....

- 4. Success is more dependent on luck than on real ability.**

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- 5. The future is too uncertain for a person to plan on marrying.**

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Questions:

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Questions:

- a. ....
- b. ....
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**10. It is all right to evade the law if a person does not actually violate it.**

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- a. ....
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- c. ....
- d. ....

## GROUP TASK

Directions:

- a. Form groups of five. Each member must keep his/her number:
  - b. Discuss statement 1 through 10.
  - c. Use the questions that you have made to each statement.
  - d. Write down your group consensus.
  - e. Each group member must have a copy of their group consensus.
  - f. Each group is to submit their group consensus to the instructor/lecturer.
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- a. Bentuk kelompok – kelompok lima.
  - b. Setiap anggota kelompok harus mengingat nomor urutnya dalam kelompok.
  - c. Diskusikan pernyataan 1 sampai dengan 10.
  - d. Gunakan pertanyaan – pertanyaan yang Anda telah buat untuk setiap pernyataan.
  - e. Tulis kesepakatan hasil diskusi kelompokmu.
  - f. Setiap anggota kelompok harus memiliki salinan kesepakatan hasil diskusi kelompoknya.
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## GROUP TASK CONSENSUS

Write down your group's consensus!

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Directions:

- a. Group members from each group having the same number form a new group.
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- a. Anggota kelompok yang memiliki nomor yang sama membentuk kelompok baru.
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## NOTE AND REPORT

Write down the information that you have got from the interpersonal task report!

Report to your former group the information you have got from the interpersonal task report!

## INSTRUCTOR'S FEEDBACK

At the end of the session, the instructor gives feedback to the class based on each group's consensus.

## Individual Task

### Directions:

- a. Read each of the following statements carefully and write at the space provided in front of each statement:

- SA if you strongly agree to the statement,
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- SD if you strongly disagree to the statement.

- b. Give your reasons/arguments for each choice.

Bacalah dengan seksama setiap pernyataan berikut.

Tulis di depan pernyataan yang paling sesuai dengan pendapat atau perasaan Anda terhadap salah satu dari pernyataanh tersebut:

- ✓ SA (strongly agree = sangat setuju)
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Tulis alasanmu/argumentasimu untuk setiap pilihan (15)

**-----1. One ought to discuss important plans with members of his family.**

Reasons/Arguments:

**-----2. University education makes a man a better citizen.**

Reasons/Arguments:

**-----3. No weakness of difficulty can hold a person back if he has enough willpower.**

Reasons/Arguments:

**-----4. Family ties are strengthened when times are hard.**

Reasons /Arguments:

**-----5. A man is foolish to keep going on to school if he can get a job.**

Reasons/Arguments:

**-----6. Life is just a series of disappointments.**

Reasons/Arguments:

**-----7. Savings spent on education are wisely invested.**

Reasons/Arguments:

**-----8. Obligations to one's family are a great handicap to a young man today.**

Reasons/Arguments:

**-----9. There must not be any class held (a) from 12:00 to 13:00 hours, and (b) from 15:00 to 16:00 hours in schools located in South Sulawesi.**

Reasons/Arguments:

**-----10. Student demonstrations should be forbidden.**

Reasons/Arguments:



- c. Write questions related to statement 1 through 10. Questions related to the first statement have been done for you. The questions are expected to trigger far-reaching ideas as people may differ widely in the way they think and feel about each statement.

Tulis pertanyaan yang berhubungan dengan pernyataan nomor 1 sampai dengan 10.

Untuk pernyataan pertama, pertanyaannya sudah disediakan sebagai contoh. Pertanyaan – pertanyaan tersebut diharapkan dapat menjangkau banyak gagasan karena setiap individu memungkinkan berbeda dalam cara pandang mereka terhadap setiap pernyataan tersebut (18).

**1. One ought to discuss important plans with members of his family.**

Questions:

- a. Do you think it is important to discuss your plans with the rest of your family? Why?
- b. Do members of your family sometimes disagree to your plans?
- c. Do members of your family give you suggestions?
- d. What do you do if the rest of your family disagrees to your plans?

**2. University education makes a man a better citizen.**

Questions

- a. ....
- b. ....
- c. ....
- d. ....

**3. No weakness of difficulty can hold a person back if he has enough willpower.**

Questions

- a. ....
- b. ....
- c. ....
- d. ....

**4. Family ties are strengthened when times are hard.**

Questions

- a. ....
- b. ....
- c. ....
- d. ....

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Questions

- a. ....
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Questions

- a. ....
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- a. ....

- b. ....
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- a. ....
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Questions

- a. ....
- b. ....
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- d. ....

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Questions

- a. ....
- b. ....
- c. ....
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## GROUP TASK

### Directions:

- a. Form groups of five.
  - b. Each member must keep his/her number:
  - c. Discuss statement 1 through 10.
  - d. Use the questions that you have made to each statement.
  - e. Write down your group consensus.
  - f. Each group member must have a copy of their group consensus.
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- a. Bentuk kelompok – kelompok lima.
  - b. Setiap anggota kelompok harus mengingat nomor urutnya dalam kelompok.
  - c. Diskusikan pernyataan 1 sampai dengan 10.
  - d. Gunakan pertanyaan – pertanyaan yang Anda telah buat untuk setiap pernyataan.
  - e. Tulis kesepakatan hasil diskusi kelompokmu.
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## GROUP TASK CONSENSUS

Write down your group's consensus!

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Directions:

- a. Group members from each group having the same number form a new group.
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## NOTE AND REPORT

Write down the information that you have got from the interpersonal task report!

Report to your former group the information you have got from the interpersonal task report!

## INSTRUCTOR'S FEEDBACK

At the end of the session, the instructor gives feedback to the class based on each group's consensus.

## MAKE YOUR POINTS

4

### Individual Task

#### Directions:

- a. Read each of the following statements carefully and write at the space provided in front of each statement:
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Bacalah dengan seksama setiap pernyataan berikut.

Tulis di depan pernyataan yang paling sesuai dengan pendapat atau perasaan Anda terhadap salah satu pernyataan tersebut:

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Tulis alasanmu untuk setiap pilihan (15)

**-----1. *Length of study in university should be no longer than 5 years for the degree programme.***

Reasons/Arguments:

**-----2. *University students should experience a two-year community service before they graduate.***

Reasons/Arguments:

**-----3. *Teach what you know to the one who does not know, and learn from the one who knows what you do not know.***

Reasons/Arguments:

**-----4. *The learned men are the lights of the ages; each is the torch of his own age and through him his contemporaries obtain light.***

Reasons/Arguments:

**-----5. *Religion should educate the word.***

Reasons/Arguments:



-----6. ***Television programmes are both educative and pornographic.***

Reasons/Arguments:

-----7. ***All children should have an equal opportunity no matter what their social class is.***

Reasons/Arguments:

-----8. ***Sex education is obnoxious.***

Reasons/Arguments:

-----9. ***There is no age limit for learning***

Reasons/Arguments:

-----10. ***Good personalities stem from good families.***

Reasons/Arguments:

- c. Write questions related to statement 1 through 10. The questions are expected to trigger far- reaching ideas as people may differ widely in the way they think and feel about each statement.

Tulis pertanyaan yang berhubungan dengan pernyataan nomor 1 sampai dengan 10. Pertanyaan – pertanyaan tersebut diharapkan dapat menjangkau banyak gagasan karena setiap individu memungkinkan berbeda dalam cara pandang mereka terhadap setiap pernyataan tersebut (18).

**1. *Length of study in university should be no longer than 5 years for the degree programme.***

Questions

- a. ....
- b. ....
- c. ....
- d. ....

**2. *University students should experience a two-year community service before they graduate.***

Questions

- a. ....
- b. ....
- c. ....
- d. ....

**3. Teach what you know to the one who does not know, and learn from the one who knows what you do not know.**

Questions

- a. ....
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### Directions:

- a. Form groups of five.
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- a. Bentuk kelompok – kelompok lima.
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## Individual Task

### Directions:

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Bacalah dengan seksama setiap pernyataan berikut. Tulis di depan pernyataan yang paling sesuai dengan pendapat atau perasaan Anda terhadap salah satu pernyataan tersebut:

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Tulis alasanmu untuk setiap pilihan (15)



**-----1. Love, care, understanding, and affection are primary needs.**

Reasons/Arguments:

**-----2. Love and hate have no border. They co-exist in one's heart.**

Reasons/Arguments:

**-----3. Prostitutes are scums of the earth. They must be stoned to death.**

Reasons/Arguments:

**-----4. Corruption has no place in Indonesia. Therefore, corrupters must be sentenced to death.**

Reasons/Arguments:

**-----5. Indonesia should take the lead in controlling the nuclear arms.**

Reasons/Arguments:

**-----6. One of the crucial problems in the world is unemployment.**

Reasons/Arguments:

**-----7. Women may learn and practice sports, for example, pencak silat, karate, wrestling and swimming, for self-defense and health, but not for competition. By sports, many Muslimahs display most of their aurat, and this is a big sin in view of Islamic teachings. A woman's aurat is her whole body but her face and two hands (Al Hadist).**

Reasons/Arguments:

**-----8. Alcoholic beverage sellers should be imprisoned.**

Reasons/Arguments:

**-----9. If all people in the world speak Bahasa Indonesia, there'd be fewer international misunderstandings.**

Reasons/Arguments:

-----10. *The inter-religion marriage is a new trend in modern life.*

Reasons/Arguments:

-----11. *Roses are red and beautiful but they are not for ever. They wither.*

Reasons/Arguments:

- c. Write questions related to statement 1 through 11. The questions are expected to trigger far- reaching ideas as people may differ widely in the way they think and feel about each statement.

Tulis pertanyaan yang berhubungan dengan pernyataan nomor 1 sampai dengan 11. Pertanyaan – pertanyaan tersebut diharapkan dapat menjangkau banyak gagasan karena setiap individu memungkinkan berbeda dalam cara pandang mereka terhadap setiap pernyataan tersebut (18).

**1. *Love, care, understanding, and affection are primary needs.***

Questions

- a. ....
- b. ....
- c. ....
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- d. ....

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- c. ....
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Questions

- a. ....
- b. ....
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- d. ....

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Questions

- a. ....
- b. ....
- c. ....
- d. ....

## GROUP TASK

### Directions:

- a. Form groups of five.
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## NOTE AND REPORT

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Report to your former group the information you have got from the interpersonal task report!

## INSTRUCTOR'S FEEDBACK

At the end of the session, the instructor gives feedback to the class based on each group's consensus.

**Discussion Input****STUDENTS' ACCOMMODATION**

In big cities the availability of boarding schools for university students is a necessity. Every year hundreds even thousands freshmen from villages come to cities to pursue their studies. Some of them are lucky enough because they have relatives in the city who offer them a stay. Others are not lucky. They have to rent a house or a room. Often two or three, and sometimes four students share a relatively small room. The most important thing for them is that they have a place to sleep, and a space to read. Most of the freshmen prefer to stay near their campus as well.

But.....Alas! Cohabitation has been issued to be a common practice among university students in big cities. They rent a house or a room and live there as husband and wife, but they are not tied by marriage yet. How obnoxious their life is! What can society expect from that sort of students? But this is not the end of the world yet. Many other students do virtues.

## Individual Task

- Encircle the number of the kind of accommodation you are staying at present.
- Write down your reasons for staying there.
- Write down the percentage of your like for each kind of accommodation to indicate the degree of your preferences to those kinds of accommodation.

No.	Kinds of Accommodation	Preferences (%)
1	Staying in a boarding school	
2	Staying in a rented room/house	
3	Staying in a relative's house	
4	Staying with parents	

### Your Reasons:

## Pair Task

- Find a partner to work in pair.
- Ask your partner where he/she stays.
- Ask him/her how he/she feels about staying there.
- In turn, exchange to function as:
  - parents (city people), and explain which you prefer:
    - Have your children stay with you (though they might feel dependent), or

- Have them stay in a boarding school, or have them stay in a flat or a rented house so that they will feel independent
- b. parents (village people), and explain which would you prefer:
  - Have your children stay with your relative (though they will feel dependent), or
  - Have them stay in a boarding school, or have them stay in a flat or a rented house so that they will feel independent.

### Group Task Discussion

Form groups of five. Discuss the following points of discussion in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Students as the social and moral force of the nation.
2. Cohabiting is not only practiced by university students living in a rented house/room, but it tends to be a common practice by any sort of adult people. Please suggest - What preventive actions that the university (society / parents/students/ government) should take to anticipate cohabitation among university students in particular, and among other members of society in general.

**Discussion Input****Generation and Knowledge Gaps**

People of forty usually have different interest, concerns and worries from people of twenty. They may also have different ideas on what is valuable, what is right, and what is wrong. These are some of the aspects of the generation gap. People of different generations seem not to speak the same language (they use different words for the same things or objects).

The knowledge gap is another matter. People who share similar experiences and interests often develop their own language. This language helps them to communicate better and, at the same time, makes it more difficult for other people to take part. We expect specialists to know things that we do not know. We expect them to develop new ideas. For these reasons, we must expect specialists to use new words or to use words in new ways. If, however, someone uses a new word to make an old idea seem new and to make the rest of people feel stupid, then we should protest!

**Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Different interests that different generations may have.
2. Different concerns and worries that different generations may have concepts of what is valuable, of what is right, and of what is wrong that different generations may have.

3. Different expressions that different generations use for the same meanings or objects, and
4. Different ideas (knowledge) that can make knowledgeable people respect one another or create disputes among them.

**Discussion Input****Traditional Dress**

Baju bodo (women sleeveless tunic) is traditional and occasional dress for Bugis-Makassar women only. Bugis-Makassar women wear baju bodo particularly in the receptions such as a wedding reception. Baju bodo is usually made of silk. It is traditional women material. It comes in various bright colours such as red, yellow, and purple or maroon. The colour of the baju bodoa Bugis-Makassar women is wearing symbolizes her (marital) status, for example purple is for a widow. Baju bodo is see-through dress; it is so transparent that when it is worn by a woman, parts of her body under it can be seen through very clearl. In fact, such wear often highly invites sex appeal to men.

Isn't Baju bodo wear a deviation in view of Islamic teachings? Prophet Muhammad pbuh said to Asma, the daughter of Abu Bakar, "When a woman reaches puberty, it is not right that any part of her body (should) be seen but this and this and he (Prophet Muhammad pbuh) pointed to his face and hands. "Narrated by Abu Daud).

**Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Preservation of baju bodoas traditional wear for Bugis and Makassar women.

2. Baju bodo in view of muslimah wear
3. The modification of baju bodo fashion, and
4. The abandoning of baju bodo wear (and other related matters)



**Discussion Input****Marriage Custom**

Many people in South Sulawesi got married with someone that they had never met before, yet they could live happily. Their marriage was arranged by their parents. Their love grew in their first night, and they began to create their happiness since then. Often their marriage lasted until one of them died. Many great people were born from such a marriage.

Nowadays, the young people may, however, choose their own partner (spouse). They can meet their future mates in many different ways. Sometimes they are introduced by a mutual friend; sometimes they meet each other at the campus, at a party, at work, or in a (double decker) bus. Quite often, the introduction results in an intimate relation which gradually develops into falling in love each other. They then begin to architect their future. Marriage which stems from this often creates a happy life instead of disappointment.

Marriage is a sacred social contract between a groom and a bride. According to the Islamic teachings, piety should come before all other considerations. Allah's prophet (pbuh) said, "Do not marry for the sake of beauty; the beauty may become the cause of moral decline. Do not marry even for the sake of wealth; the wealth may become the reason for disobedience; marry rather on the ground of religious devotion.

**Individual Task**

Number the best five qualities that suit your choice for your ideal spouse (to-be), and give your reason(s) for each quality(6,7,10,15). If you have in mind a

quality or qualities that best suit your choice for an ideal spouse, but are not listed below, write them down on the given spaces, and rank them as well.

-----attractive

-----well-educated (intelligent)

-----0-16 years older than you are.

-----0-20 years younger than you are.

-----having strong religious faith (of same religion)

-----wealthy

-----tolerant

-----fully responsible

-----chaste

-----slim

-----well-built (for male only)

-----boxom (for female only)

-----energetic

-----loyal

-----honest

-----ambitious

-----having power

-----aristocratic

-----steadfast (istiqamah)

-----having a permanent job

-----not less than 160 cm. tall

-----having fair complexion

-----modest

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### **Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. The best five qualities that suit your choice for an ideal spouse (Refer to the individual task)
2. Marriage arranged by parents.
3. Marriage preceded by a engagement period, and the length of the engagement period.
4. The reasonable amount and the best form of a dowry, and the best age for marriage.
5. Elopment (kawin lari).
6. Polygamy.
7. Many women do not get married until the age of 30-35 years old.
8. Pregnancy before marriage.
9. A beautiful woman is not always a good wife.
10. The marriage column in magazines.

11. Marriage is like a besieged city where those inside it try to rush out and those outside try to rush in (George Bernard Shaw).

**Discussion Input****Choosing a Career**

Nowadays most young people are encouraged to choose their own careers according to their personal abilities and interests. However, young people are often poor judges of their own abilities. They still need guidance in the choice of a career.

In the old days, sons followed their father's trade or profession and took up the occupation that best suited the interests of the family and possibly the society. Total freedom in the choice of a career is often a burden to the individual and a danger to society.

Since this is the age of technological change, the disappearance of class distinctions and educational opportunities for every one is plausible. Many old fashioned ideas about what children ought to do in life are no longer justifiable. Apart from the traditional academic careers in science, medicine, law, and the arts, we also need skilled technicians, technologists, and businessmen. We need to modernize our industry, and give impetus (daya dorong, keuletan) to trade.

Young people should be encouraged to see the values of all trades, crafts, and professions and look upon the career they have chosen with interests and pride. At this point, we cannot deny how important the role of the teacher in transferring knowledge and skills, and imparting positive attitudes toward the young generation (students).

Many people do not care what type of work they do as long as the work is halal.

### **Group Task Discussion**

Form groups of five. Then decide the part you take : teachers, parents, society leaders, young people. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

- a. Young people should be free to choose any career according to their own abilities and interests.
- b. Young people should be guided in the choice of a career by their teachers and parents.
- c. One should have a change of career at least once in a life time.
- d. The need of society should guide the young people in the choice of a career.
- e. Teaching (being a teacher) is a good and highly respected profession.

**Discussion Input****Careers for Women**

All careers are open to women nowadays and they have equal rights to men in nearly all walks of life. We can, for example, find women who work in trades, industries, public services, government departments, business concerns, firms, universities, sports, academic circles, political circles, and apprenticeships. As the result of this emancipation, they are rarely free to do the one thing in life which women most desire, that is to give their undivided attention to the home and the family. Many people have the opinion that a career girl is basically a frustrated housewife. Others think she is a successful one. Of course, it would be revealing to carry out a word-wide investigation to find out whether this is so.

**Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

- a. A woman's place is in the home.
- b. Career girls can combine professional work with domesticity.
- c. Career girls make good wives.
- d. Certain jobs are of special interests to women:

Nurse	midwife	florist
Teacher	social worker	model
Dancer	doctor	secretary
Librarian	beautician	journalist
Hairdresser	air stewardess	au-pair

Child care officer	telephonist	driver
Dress designer	nanny/baby	sitterPhysiotherapist
interior decorator		



**Discussion Input****University Refectory**

It cannot be denied that the existence of a refectory in a university is vital. During lunch break, students and lecturers, who have successive classes from morning till afternoon, can have their meal in the refectory. They do not need to rush home for lunch, and speed up back to campus after lunch.

**Group Task Discussion**

Form groups of five. Discuss the following points in your group by asking your group members to state their opinions on the following points. When asking for opinions, practice using the given bracketed expression. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. The price of the food and drink in your university refectory  
(I'd be glad to have your opinion on .....)
2. The service in the refectory : quick, slow, good, etc.  
(What would you say to .....)
3. The alcoholic beverage sold under the counter  
(Could I ask you for your reaction to .....)
4. Canteen, café, restaurant, bar/pub in your city  
(D'you have any particular view on .....?  
D'you have any opinion on .....?  
I've been meaning to ask you for your opinion on .....  
Have you got any comments on .....)

**Discussion Input****The Rich and the Poor**

Many people try to divide the world into two main parts. The first part is rich and the other is poor. In the poor part, a lot of people never get enough to eat. In the rich part, a lot of people eat too much. In one part, children starve and in another, a lot of people get fatter and fatter and have to go on diet, or do special exercises to lose weight.

The poorer countries are usually called the developing countries. They have special problems. Sometimes the land in the developing countries is too poor to grow anything on. The land can be improved but a lot of things must be done first. New farming methods must be introduced. The people must be educated, that is the human resources must first of all be developed. Water must be found. Many of these problems are too big for one country to solve alone. Help should be given by the richer countries but it must be the right sort of help. Money is not enough. The developing countries must be helped to help themselves, that is they must develop their human resources.

Rich countries cannot escape from problems too. They are not very pleasant places to live in. Usually, it is the things that make them rich that also make them unpleasant. Sometimes the air is too filthy to breathe and the rivers are too filthy to swim in or to take water from. Perhaps almost everybody has a car, but the roads are too crowded to drive along; and sometimes, even in these countries, large numbers of people do not have decent house to live in. Something will have to be done about these problems, too. The air and the rivers must be cleaned, and more houses will have to be built.

### **Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Refer to paragraph 1:  
In what way or ways paragraph one is similar or different from the situation of your country/province?
2. Refer to paragraph 2:  
Does your country/province have similar problems described in paragraph 2? Exemplify your answers.
3. Refer to paragraph 3:  
Sort out the problems described in paragraph 3 which your country/province might face in the near future. Anticipate the possible way out for the problems.

**Discussion Input****Poverty Reduction**

In Indonesia, as elsewhere, education can play a key role in reducing poverty over the long term, both indirectly through improving the productivity and efficiency of the work force, in general, which will lead to faster rates of economic growth, and directly by inculcating the poor with the skills necessary to raise their productivity and hence, incomes. For the latter, primary education or its equivalency are of critical importance. It is believed that there is a strong positive association between education, literacy and personal income. This reflects the fact that education is both a cause and a consequence of higher income.

**Group Task Discussion**

Form groups of five.

Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Education plays a key role in reducing poverty in the long run.
2. Illiteracy is the first class enemy of poverty.
3. Slum and poverty are twins.
4. Zakah (obligatory alms) is the best solution to poverty
5. University students should spend at least two years in the slum to educate the poor.
6. Being poor is better than being a beggar.
7. Every body was born and dead poor.

**Discussion Input****Co-educational Classrooms**

There is a widespread belief in the Australian and British community that co-educational classrooms are good for boys and bad for girls. The meanings attached to the terms good and bad are often left unclear, but it seems that most adherents of this belief are referring to the effects of co-educational classrooms on students' social development and educational achievement.

There is no doubt that boys attract more of the teacher's attention than girls in co-educational classroom. Dale Spender has documented this finding convincingly in her book, 'Invisible Women' (1982). Spender found that girls, specially in the junior secondary years, are reluctant to express their viewpoints in front of boys. Yet, such reluctance to speak in class does not imply that girls are disadvantaged in their learning and educational achievement. In fact, the research evidence is inconclusive on the social and educational effects of co-educational versus single sex classrooms.

**Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. The effects of co-educational classrooms in terms of psychological factors (development) in Indonesians school.
2. The effects of co-educational classrooms in terms of social factors in Indonesian schools.

3. The effects of single-sex classrooms (for example, pesantren) in terms of psychological factors (development) in Indonesian school, and
4. The effects of single-sex classrooms in terms of social factors in Indonesian schools.

**Discussion Input****In-Classroom and Outside-Classroom Problems**

We hear a great deal nowadays about students' revolutions, sit-ins, boycotts, fightings and other forms of what we can only call irresponsible behavior. In classrooms, we find students who are often sleepy, coming late, or throwing things to friends and teachers, and other forms of what we call disgusting behavior. In other places, we find students who are attentive, punctual, and highly disciplined,, making steady progress in their studies, and other forms of what we call highly responsible behaviour.

It goes without saying that parents, societies, teachers, government, and students should work together to find a better way of educating the young generation to be responsible intellectuals who have high dedication to their family, country, nation and religion.

**Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Things that make good students.
2. Possible causes of students' irresponsible behaviour, and the consequences of the irresponsible behaviour.
3. Follow-ups that teachers, parents/societies, government, and students should take to eliminate the students' irresponsible behavior, and prevent them from becoming trouble-makers.
4. Teacher personalities that motivate less motivated students, and nurture the motivated students to study.

5. Many secondary school graduates cannot continue their studies.
6. Many students cannot study seriously, but many others gain outstanding achievements.
7. Many teachers are not respected by their students, but many others are highly respected.
8. Many teachers cannot teach well while others are doing it well.
9. Certain students are often very sleepy in the classroom while others are staying fresh.
10. Students are cheating during the examination. They are copying others' work.
11. Teachers have 'favourite' students.
12. Students think that their teachers do not give objective evaluation. They never return the students' work.



**Discussion Input****Crucial Problems**

Life is full of problems. There seems to be no one in the world who is free from problems. Rich people, poor people, students, lectures, mothers, fathers, children, taxi drivers, managers, nurses, artists, kings, in fact, people from all walks of life have problems. But, what is a problem? The answer to this question can be put in the following formula:

Expectation, hope, need > present situation/condition = problem

Expectation, hope, need < present situation/condition = problem

Expectation, hope, need = present situation/condition = Ø problem

Problems can be found anywhere. They can, for example, be found at home, on the campus, on a double decker bus, at the beach, in the classroom, in ladies and Gents.

Problems can be about food, clothes, accommodation, security, transportation, lessons, examination, attending lectures, illness, love, relation with the member of the family, relation with neighbours, and many others.

A problem is something that we really need in our lives. It is not a foe to us. It is, in fact a loyal partner who challenges us to be creative to find the best solution that can make our lives more meaningful. It sharpens our creativity. Many people however, do not like problems, even they think they hate them.

People's attitudes towards problems are also different from one to another. There are many people who like hiding their problems. There always try to solve their own problems alone. They are reserved people (orang

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tertutup). Many others never feel relief if they have not told someone else their problems. They like telling their problems, and they like listening to people's comments, suggestions and advice. These people are open and direct.

Openness and directness are the opposite of reticence and reserve. Many cultures value reticence and reserve as a sign of dishonesty, and value openness and directness as a sign of honesty (though openness and directness might be considered to be a sign of rudeness in certain cultures).

### **Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

### **Ratna's Problem**

Ujung Pandang, August 1980.

Dear Mr. Wise,

I am a student. I am married. I have children. My husband is a business man. We are building a house at present. My problems are (a) how to finish the building quickly, and (b) it is very difficult for me to arrange my time because I have to look after my children, prepare meal for my husband, and attend lectures at the same time. Please advise.

Sincerely Yours,

Ratna

(When she was a student, Ratna was majoring in English at IKIP Ujung Pandang. Now she teaches English at SMA Nasional U.Pandang. the letter was written 1980.)

### **Syamsiarna Nappu's Problems**

Ujung Pandang, August 1990

I majored in physics when I studied in SMA. That is why my English background was not very good as I only studied English two hours a week during my SMA studies. Most of my time was spent on doing math and biology assignments. My friend took an English course, but I did not. I want to improve my English and practice it not only in the campus but also outside the campus, but with whom? People in my house do not speak English. I want to discuss things in English with my friends, but they all live far from my house. Sometimes I get confused, and cannot study seriously. Actually, I want to study in Hasanuddin University, either in the faculty of Medicine or Faculty of Agriculture. I want to make use of my knowledge that I got in SMA. The 1991 University entrance test (UET) is approaching. I am still confused. What should I do? Should I review my lessons at SA for the UET or should I concentrate on my English (major) subjects for the final semester test which is also approaching. I cannot pass the UET, and the outcome of my final semester test will be bad. But I really do not know the best way to learn English. Please advise.

Sincerely Yours,

Syamsiarna Nappu

(Syamsiarna Nappu was admitted as student of English at FPBS IKIP Ujung Pandang in 1990. She graduated from the faculty in 1995).

### **Veronica's Problems**

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Dear Mr. Wise

I am twenty years old. I am a university student. I met Peter two years ago when I first enrolled my name in the university. He is one year older than I am. He is my senior. We love each other, and promise to get married one day. The problem is his father, Antonius. He is only forty. His wife, Peter's mother passed away last year. Antonius says that he is in love with me and that he will kill himself unless I marry him. The situation is impossible. How can I marry him? How can I betray Peter's love to me? Unfortunately, I think I am in love with Antonius as much as I am with his son. This is really very strange. I want to tell Peter all about this, but if I do, he will be hurt and angry. Whatever I do, it seems I will hurt either him or his father. I am fully aware that it is all my faults. How could I share my love to two men at the same time? It is really the most difficult test in my life that I have to pass successfully but I really do not know what to do. If committing suicide will be the best choice for me, I am waiting to do that. Please advise.

Sincerely Yours,

Veronica

### **A Night Watchman's Problem**

Mr. Jones was the manager of a company which traded in gold. One day he announced that he was going to go away on a business trip for a few days. Immediately he was warned by his night watchman that he should not make this trip because it involved travelling by sea. He explained that he had a dream the previous night and in his dream he had seen a ship sinking with Mr. Jones on it.

Mr. Jones dismissed this warning as superstitious nonsense and refused to change his plans. He left the next day by ship and the dream came true. The ship struck a reef and sank. Mr. Jones was almost drowned, but managed to survive by clinging to piece of wreckage from the ship. He was rescued by the coastguard, and taken to hospital. After he recovered, he went to his company and fired the night watch man. Did he do the right thing?

Please advise.

### **The Colonel's Problems**

You are a colonel conducting a war for your country and your religion against atheistic communist forces. You are fighting a long way from your own home. The outcome of the war and the fate of your soldiers depend very much on your presence on the battle field. Suddenly, you receive a telegram from your mother. She tells you that she is very ill, and expects to die very soon. She requests that you come home immediately to be at her side when she dies. If you do not come, she will never forgive you. As you are reading the telegram the time for prayer is announced. You are devoted Muslim. Would you stay where you are and continue the fight for your country and your religion, or would you return home immediately, which is your duty as a

son who loves his mother, or would you observe the time of prayer, which is your duty as a Muslim?

Please advise.

### **The Lost Soldier's Situation**

The soldier is in very dangerous situation. He is standing on a small bamboo bridge over a river. Behind him are five hungry tigers. On the other side of the river are ten hungry lions. Below him in the river are hundreds of hungry crocodiles, and above him on trees over hanging the bridge are dozens of poisonous snakes, also very hungry. Somewhere about five hundred meters from the bridge is a camp of the enemy. The soldier has a gun that is loaded 4 bullets only. He also has a knife and a hand grenade. There seems to be a very slim chance for him to escape from danger. Please advise what he should do.

**Discussion Input****The Meaning of Friendship**

Many of us have become disappointed in the results of friendship that instead of enriching us they leave us wounded, causing us to think less of others and more of ourselves. We seldom think that perhaps we have been at fault. It usually seems to be the other person.

Friendship is giving. Friendship is not what we take from others but what we give to others-not so much in material gifts as gifts of compassion, sincerity, understanding and care. Friendship is instilling courage in someone else. It is the sharing of our confidence in ourselves with others. Friendship is the gift of what we are to others. We must remember others, meeting them more than halfway, giving the best that we are. Only in this way will we be entitled to receive friendship in return. The English writer Samuel Johnson believed that a man should constantly repair the quality of his friendship, and 'on clean shirt days' he went to see his friends. Ali Bin Abi Thalib said, 'The best man is who helpful to his fellow-men'.

To be friendly to others we must be friendly to ourselves. We must always be ready to repair the damage that our failures inflict upon our self-image. We must rise above these failures to maintain our self-respect, which is basic to our respect for others. By this, we can have the true value of friendship: we can be humble; we can be free of aggrandizement. If we know the art of friendship, we stay alive. We put a smile of contentment on our self-image. We look forward, not backward. Every day is new day in which we focus on meaningful life. In fact friendship is a need. Life without friendship is

like cereal without milk; it is like a tree without fruit. Without friendship, there can be no sense of completion. Real friendship is a subtle, trusting interrelationship whose worth is too great to be measured. However, not all relationships are true friendship; they may be facsimiles.

(Based on Creative Licing for Today, 1967:151-164, and Islam: Khulafa'Ur Rashidin, 1987:129-140).

#### Group Task Discussion

Form groups of five. Discuss the following points in your group. Write down your consensus.

1. The value of friendship cannot be measured.
2. Friendship is not one-sided.
3. A friend has rights.
4. A friend need is a friend indeed.
5. A lover admires more; a friend criticizes more.
6. The most dangerous enemy is a friend.
7. There are three faithful friends: an old wife, an old dog, and ready money (Benjamin Franklin).
8. Defend me from my friends; I can defend myself from my enemies (Louis XIV).
9. Be courteous to all, but intimate with a few, and let those few be well tried before you give them your confidence. True friendship is a plant of a slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation (George Washington).
10. The qualities of a true friend.
11. Things that can destroy friendship easily.
12. Things that always nurture friendship.



**Discussion Input****Food and Drink**

Food and drink have direct effects on our health. This is why Islam has given regulations about food and drink. Islam aims at establishing a healthy society. It lays great emphasis on our physical as well as our moral health. The Qur'an says, "O...mankind, eat the lawful and good things from what are in earth and do not follow the foot steps of the devil. Surely, he is your open enemy (Al Baqarah:168)."

Lawful things are called *halal* and prohibited or unlawful things are known as *haram* in Islamic law. Islam forbids eating the meat of (a) dead animals and birds, (b) animals slain without invoking Allah's name, (c) animal strangled, (d) pigs, (e) carnivorous animals, and (f) animals devoured by wild beats.

Islam also forbids the eating of the blood of an animal (Al Baqarah:173; Al Maidah:3; Al An'am:145; and An Nahl:115), and the drinking of all kinds of alcoholic drinks. Alcoholism is a serious problem. It leads to many vices. Islam aims at rooting out all evils and to ensure that society remains healthy and peaceful. The Qur'an says, "O..you who believe, wine and gambling, idols and divining arrows are filthy tricks of Satan: avoid them so that you may prosper. Satan wants to incite enmity and hatred among you by means of wine and gambling, and prevent you from remembering Allah and salat. So will you not give them up?" (Al Maidah:90-91).

Muslim people begin their meals by saying “Bismillahirrahanirrahim” (In the name of Allah, the Most Merciful and Most Affectionate), and they should finish by reciting “ Alhamdu lillahi lladzi at’amana wa saqana qaja’alana minal muslimin.” (All praise is for allah who gave us to eat and drink and made us Muslims).

Prophet Muhammad (pbuh) asked us to eat the right hand and to wash our hands before and after meals. The prophet also asked us not to eat so much as to fill the stomach, and not to drink water and other soft drinks at one go, rather we should pause in between.

### ***Group Task Discussion***

Form groups in five. Discuss the following points in your group. Give your justification and suggest the right things to do. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Muslim shop owners selling alcoholic beverages.
2. Radio and TV advertisements and other forms of ads. on alcoholic beverages.
3. Restaurants serving both halal and haram food (according to the Islamic teachings) cooked from the same cooking utensils (frying pan, pan, etc..).

**Discussion Input****The Ideal Teacher**

An ideal teacher may be young or old, tall or short, fat or thin, male or female, white or black. An ideal teacher should know well his subject. His personality is as important as his scholarship (*kesarjanaan*). He should be enthusiastic. He should never teach anything he is not interested in. He should be a bit of an actor. He should see his students as individuals and acknowledge their individual differences. He should like and respect the as he likes and respects himself. He should be able to relate well with his students. He should be punctual. He should be kind, encouraging, and helpful. He should know the preferred learning patterns his students like. He should motivate his students to want to learn. He should know to encourage the self-development and growth of each of his students. He should know how to discipline his class. The ideal teacher is one who grows, learns, keeps up-to-date and improves himself along with his students. Above all, he must love teaching and meeting people.

**Individual Task**

- a. Read each of the following statements carefully and write at the given space: *agree* (A) if you always agree or almost always agree, *undecided* (U) if you cannot be certain, and *disagree* (D) if you always disagree or almost always disagree, to the statement. People differ widely in the way they feel about each item. There are no right and wrong answers.
- b. Give your reasons for each choice (15)  
----- A teacher should be punctual.

- A teacher should be religious.
- A teacher should forbid students to enter the class if they are late.
- A teacher must give more attention to girl students than to boy students.
- A teacher can give more attention to boy students than to girl students.
- A student must be punished if he smokes in the class while the lesson is in progress.
- A teacher should provide students with enough materials.
- A teacher should not return his students' corrected work.
- A student does not need to respect the teacher who often makes mistakes.
- A teacher must forbid the students to attend his class if they are wearing sandals.
- A teacher can smoke while he is teaching.
- A student cannot be allowed to argue with his teacher about lessons.
- At the end of a term or semester, students can give presents to their teachers.
- A girl student who sincerely falls in love with one of her male teachers is not a good student.
- Students should visit their teacher if he or she is sick.
- A teacher should answer all his students' questions.
- A teacher must dress neatly.
- A student who intentionally breaks school regulations must be punished.

### Group Task Discussion

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Your individual tasks.
2. Be a teacher or a learner or a listener or a knowledge lover, and never be a none of the four, or you will perish (Narrated by Baihaqi).
3. Students sometimes do not respect their teacher.
4. A male teacher who loved and got married with one of his girl students.
5. Experience is the best teacher.

Decide which one of the ten best qualities in the following list a teacher must have, and give your reasons for each chosen quality. Number them in order of importance starting from 1-10. You can add the quality or qualities that you think to be the best but are not listed below. Rank the quality or qualities in order of their importance as well.

----- He is professionally competent.

----- He uses many techniques to keep in touch with his students' feelings about his teaching, the students' work and themselves.

----- His classroom arrangements and activities show that he thinks it is important for students to learn together and understand each other.

----- Other teachers report that he is a valuable colleague for he is helpful, co-operative and stimulating to work with.

----- He sets high standards of academic achievement, therefore, he does not accept untidy work.

----- He is very much concerned with his students' academic problems.

- He openly admits his mistakes to his students.
- His students feel free to discuss most things with him without fear or hesitation.
- He encourages students to make decisions about their learning activities and use of them.
- His class is well-disciplined and orderly.
- He keeps us- to –date with his subject matter.
- He uses simple language to explain lessons.
- He evaluates his students objectively.
- He often gives his students taking – home assignment.
- He always prays before and after the lesson.
- He helps his students who really need help to carry out their tasks.
- He is not less than 30 years old.
- He always greets his students before the class begins.
- He never makes his students feel embarrassed by asking them questions that they do not know.
- He gives the students meaningful, relevant, and interesting tasks to carry out.
- He creates ways of demonstrating to the students that they are making progress in their learning all the time.
- He shows his students how to make the best use of the little they know.

----- He creates situations that involve the learners ore actively in the classroom process in activities that demand interpersonal communication and co-operative efforts.

----- His attitude show the students that he is highly motivated and interested in what the students do.

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**Discussion Input****Teacher's Life in Indonesia**

Frankly speaking, the life of an Indonesian teacher is one of Indonesia's great ironies. On the one hand teachers are highly respected and admired by naming them "*heroes without medals*," and at the same time most of them are striving for making ends meet on their meager salaries. Worse than one might imagine, a teacher's meager salary is made lower by numerous levies, let alone the late payment, especially for those who teach in remote areas.

In the social context, teachers are respected. They represent parents at school; they teach and educate students; they educate them about morality, ethics or codes of conduct, discipline, responsibility, and idealism; they care and give them attention. In fact teachers are expected to be the models for every divine conduct.

We must admit that teachers play very important roles in human investment, human resource development, as stated in the Preamble to the 1945 Constitution that is to develop the intellectual life of the nation. Therefore, it is a big mistake and a very sinful action if we deny the essential role the teachers play in fostering nation character building.

Teachers are expected to serve and give the best to the nation, and they do so, but their dedication, responsibility and hard work are valued very little. They can only live for a week with their monthly salary. Yet they never cry to be pitied. They never go on strike. They always do their duty faithfully, hoping nothing but blessings from Allah SWT.



### Group Task Discussion

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. The quality of education has something to do with teachers' well-being.
2. The old maxim that says "*Guru kencing berdiri, murid kencing berlari*," which means *students follow or even do worse than what teachers do* is no longer relevant with the present situation.
3. *Heroes without medals* may mean teachers are struggling for medals.
4. it is not fair to expect teachers to shoulder the heaviest responsibility of educating the nation and at the same time their social welfare is ignored.
5. To keep alive, teachers have to generate income from other sources; they try to make money by moonlighting or doing side jobs, or they live in a very poor condition with their good dreams.
6. Teachers need good life; they deserve more than they get.
7. Sympathetic statements on teachers' life are now more than enough. What is actually needed is the real action. Not just words of compliments – *heroes without medals* – and promises which even make teachers suffer more. Their social welfare must be improved otherwise our human resources will never be able to compete successfully with others in this globalization era.

**Discussion Input****Fasting as a rigorous Training Programme**

Fasting (sawm), the fourth pillar of Islam, is another act of ibadah. All adult Muslim believers must fast from dawn to sunset every day of the month of Ramadhan, the ninth month of the Islamic calendar. Fasting means abstaining from eating, drinking, smoking and conjugal relations of husband and wife during the hours of fasting.

To keep fast, an adult Muslim believer says *“wa bisaumi gadeng nawaitu min syahri ramadhan”* which means And I intend to fast for tomorrow’s day of Ramadhan. To open (break)bfast when its time is due, an adult Muslim believers says, *“Allahumma inni laka sumtu wa bika amantu wa alaika tawakkaltu wa ala rizkika aftartu”* which means Allah, I fasted for You, believed in You, trusted You, and opened my fast by the food You gave.

Fasting (sawm) is an annual training programme to refresh us from carrying out our duties towards Allah, the Creator and Sustainer. Fasting teaches us to control the love of comfort. It also helps us keep our sexual desires within control. Hunger, comfort and sex are three factors which must be kept under control to behave as Allah’s servants.

Fasting helps us to remain truly obedient to Allah’s commands. That is why the Qur’an says, *“O.. you who believe, Fasting is prescribed for you as it was prescribed for those before you that you are expected to be truly obedient”* (Al Qur’an, 2:183).

A truly obedient Muslim is called *Muttaqin*, and his true obedience or piety – developed through fasting (*sawm*)- is known as *taqwa* in Islam. *Taqwa* keeps Muslim away from sins.

The month of Ramadhan is a month of forgiveness, mercy and as means of avoiding the punishment of Hell. The duty of fasting is only for Allah's sake and there is a very pleasing and attractive reward for this in the life after death.

### **Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Fasting develops self-control and helps overcome selfishness, greed, laziness and other faults.
2. Fasting gives us the feeling of hunger and thirst. We experience for ourselves what is like to have an empty stomach. This develops our feeling for the poor and hungry people.
3. The very purpose of fasting is to make the Muslim able to control their passions, so they become people of good deeds and intentions.
4. Anger as a common human weakness can be brought under control by fasting.
5. On the *Idul Fitr*, Muslims offer special prayers in congregations and thank Allah for His blessing and mercy. It is a day of thanksgiving and happiness.

**Discussion Input****Festivals**

Islam, is like all other religions, has a number of special occasions celebration. These occasions are observed with intention and devotion to seek for pleasure of Allah. The two big occasions in Islam are Idul Fitr and Idul Adha.

Idul Fitr is observed at the end of the month of Ramadhan, that is the first day of the month of Syawal. On this day, after a month of fasting, Muslims express their victorious, joy, and happiness by offering a congregational prayer, if possible in an open field, otherwise in a hall or mosque. The Muslims express their gratitude to Almighty Allah for enabling them to observe fasting very rigorous training program. The Idul Fitr is a holiday in Muslim countries. Muslims generally wear their best and newest clothes on this day. Muslim visit their relatives, friends, neighbors. Children ask forgiveness especially before the Idul Fitr, special dishes are prepared.

Idul Adha begins on the tenth of Dzul Hijjah and continue until the twelfth day of the month. The day is celebrated to commemorate Prophet Abraham's (Ibrahim's) readiness to sacrifice his son Ishmael (Ismail) on the command of Allah. Allah accepted Ibrahim's devotion and obedience and ask him to sacrifice a lamb instead. This occasion of great importance come every year during the days of hajj (pilgrimage to the House, Makkah) and is observed by offering congregational prayer of two rakaah, as in Idul Fitr.

After the prayer, the Muslims who can afford it to sacrifice animals like goat, sheep, cows, or camels to seek Allah's pleasure. The meat of the sacrificed is eaten and shared among the relatives, neighbors and the poor.

This sacrifice expresses the inner feeling of a Muslim in the sense that, if needed, he is willing to sacrifice his most love possession for Allah. This is the essential lesson the the occasion. What Allah wants is not the animal not the meat or blood, rather he wants his creatures devotion and submission to his command. Islamic festivals are observed according to the Islamic calendar which is based on the Lunar months. The Lunar year is shorter than Solar year by about ten to eleven days. Festival days are determined by the sighting of the moon.

### **Group Task Discussion**

Form groups of five. Discuss the following points, in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

Questions 1-10 Are for Muslims only.

1. A Muslims happiest occasion in life is to see the rule of Allah established on the earth.
2. Are the Lunar and Solar New Years celebrated in your country? If yes, how are the two celebrated? Are they any processions, music or band entertainment?
3. Do you celebrate Idul Firti and Idul Adha with your parents or with your family in the village?
4. Do you send card to your family, relative, close friends and living far away, on Idul Fitr and Idul Adha? And do you receive cards from them as well?
5. Do you visit you family, relatives, and friend on Idul Fitr and Idul Adha occasions? Do give them presents or get presents from them?

6. Do you recite 'Takbir' on the days of Idul Fitr and Idul Adha? Do you do it alone or congregationally?
7. Do you serve special food and drinks on the days of Idul Fitr and Idul Adha?
8. Do you send cards to your Christian relatives or friends on their big occasions (Christmas, Easter and Solar New Year)? And do you receive cards from them as well on Idul Fitr and Idul Adha as well?
9. Are you visited by you Christian neighbors, relatives or friends on the days of Idul Fitr and Idul Adha?
10. Are Night of Power (Lailatul Qadr, Night of the Ascent (Lailatul Isra' and Mi'raj), the beginning of Hijrah, Ashurah (the tenth of the month of Muharram), and the birthday of Prophet Muhammad pbuh observe and commemorate in your country? How are they commemorated?

Questions number 10-14 are for Christians only.

11. What do you do in Christmas? Easter and Solar New Year? Do you go to church?
12. Do you send cards to your family, relatives, close friends, living far away, on those three big occasions? Do you receive cards from them as well?
13. Do you visit your family, relatives, close friends on those big occasions? Do you give or get presents from them?
14. Are you visited by your Muslims friends and Muslim neighbors on those big occasions?

15. Do you send card to your Muslims relatives or friends on Idul Fitr and Idul Adha occasions? And do you receive cards from them as well on your big occasions as well?
16. How is the national Independence Day (August 17) celebrated in your place?
17. How are the other important days (for example, Women's day, Teacher's day, and Army day) celebrated in your place?

**Discussion Input****Basic Qualities and Virtues**

Brotherhood, charity/generosity, chastity, contentment, courage, forgiveness, gifts, hard work, honesty, intention, justice keeping promise, kindness, learning, modesty, perseverance, politeness, punctuality, reliance on Allah, repentance, steadfastness (firmness/patience), thankfulness, tolerance, trustworthiness, truthfulness, and visiting the sick are the basic qualities and virtues.

*Brotherhood*

“Each of you is a mirror of his brother; if you see something wrong with your brother, you must tell him to get rid of it.” (Al Hadist, narrated by Tirmidhi)

“Believer are like the parts of building to one another – each part is supporting the others.” (Al Hadist, narrated by Bukhari).

“None of you can be believer unless he loves for his brother what he loves for himself.” (Al Hadist, narrated by Bukhari).

“A Muslim is he from whose tongue and hands other Muslims are safe.” (Al Hadist, narrated by Bukhari).

*Charity/Generosity*

“You will not attain piety until you spend what you hold is dear to you...” (Al Qur’an, 3:92).



“Those who spend their wealth for the sake of Allah night and day, both privately and publicity, will get their reward from their Lord; they shall have no cause to fear nor shall grieve.” (Al Qur’an, 2:274).

“Every good action is charity and it is a good action to meet a friend with a smiling face.” (Al Hadist, narrated by Bukhari).

“There is a man who gives charity and he conceals it so much that his left hand does not know what is right hand spends.” ((Al Hadist, narrated by Bukhari).

“Removal from a road that which is harmful is charity.” (Al Hadist, narrated by Bukhari).

### *Chasity*

“Tell the believing men to lower their gaze and be modest. That is purer for them. Surely Allah is aware of what they do.” (Al Quran, 24:30)

“And tell the believing women to lower their gaze and guard their private parts and not to display their beauty except which is apparent, to draw over their bosoms and not to reveal their feminine beauty save their husband, fathers, or husband’s fathers, or their sons, or their husband’s sons, or their brothers, or their brother’s or sister’s son, or their woman, or their slaves, or impotent male attendants, or children who do not know of women’s nakedness. And let them not walk noisily as to reveal what they hide of their beauty. And turn to Allah together, O believers, in order that you may succeed.” (Al Qur’an 24:31).

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks close around them (when they go out). That will be better, so that they may be recognize and not annoyed. Allah is ever Forgive and Merciful.” (Al Qur’an, 33:59)

#### *Contentment*

“Wealth does not come from abundance of goods but from a contented heart.” (Al Hadist, narrated by Bukhari and Muslim).

#### *Courage*

“Those to home people said: Truly the people have gathered against you, so fear them. (The threat of danger) but increased their faith and they cried: Allah is enough for us! Most Excellence is He in whom we trust.” (Al Qur’an, 3:173)

“And when the true believers saw the troops they said: that is that which Allah and his messenger promised us. Allah and His messenger to the truth. It strengthened their faith and obedience.” (Al Qur’an, 33:22).

#### *Forgiveness*

“Practice forgiveness, command decency and avoid ignorant people.” (Al Qur’an 7:199).

#### *Gifts*

“Give gifts to one another, for gifts take away malice.” (Al Hadist, Mishkat)

“The messenger of Allah used to accept gifts and give gifts in return.” (Al Hadist, narrated by Bukhari)

### *Hard work*

“...Surely Allah does not change the condition of people if they do not change themselves...” (Al Qur’an, 13:11).

### *Honesty*

“And give full measure when you measure out, and weigh with proper scale ...” (Al Qur’an, 17:35).

“And measure in fairness and do not weigh unfairly.” (Al Qur’an 55:9).

“Whenever you speak, speak just even if a near relative is concerned.” (Al Qur’an 6:152).

### *Intention*

“Actions shall be judged only by intention, a man shall get what he intends.” (Al Hadist, narrated by Bukhari)

### *Justice*

“We surely sent our messenger with clear proofs and revealed with them books and the standers, so that people may deal with justice...” (Al Qur’an, 57:25)

“Allah commands justice and fairness...” (Al Qur’an, 16:90).

“...Let not be hatred of others make you to the wrong and depart from justice. Be just, that is next to piety...” (Al Qur’an, 5:8).

### *Keep promises*

“O you who believe! Fulfill your undertaking ...” (Al Qur’an, 5:1)

“...Fulfill your promise, every promise will be enquire into.” (Al Qur’an, 17:34).

“Of the believers are the men who are true that which they covenanted with Allah...” (Al Qur’an 2:177).

“Do not quarrel with your brother Muslim, not jest with him nor make him a promise which you cannot keep up.” (Al Hadist, narrated by Tirmidhi).

### *Kindness*

“It is because of mercy from Allah that you (Muahmmad) have been so kind to them, for it you had been harsh and cruel-hearted they would have dispersed from around you. Pardon them, seek forgiveness for them and consult with them upon the matter. And when you are resolved, then put your trust in Allah. Lo! Allah loves those who put their trust (in Him).” (Al Qur’an, 3:159).

“...Be kind as Allah has been kind to you and seek not corruption in the earth. Lo! Allah love not corruptors.” (Al Qur’an 28:77)

“ Allah is not kind to him who is not kind to people.” (Al Hadist, narrated by Bukhari and Muslim).

“Those who are kind and considered to Allah’s creature, Allah bestows His kindness and affection on them. Show kindness to the creatures on the earth so that Allah may be kind to you.” (Hadist, narrated by Abu Daud and Tarmidhi).

### *Learning*

“The best of you is he who has learnt the Qur’an and then taught it.” (Al Hadist, narrated by Bukhari).

“The seeking of knowledge is a must for every Muslim man and Muslim woman.” (Al Hadist, Mishkat).

“The learned men are the successors of the prophet. They leave behind knowledge as inheritance. One who inherits it obtains a great fortune.” (Al Hadist, narrated by Bukhari).

### *Modesty*

“Modesty is part of faith.” (Al Hadist, narrated by Bukhari and Muslims).

### *Perseverance*

“...Seek help from Allah and be patient, the earth belongs to Allah. Anyone He wishes from His servants shall inherit it...” (Al Qur’an 7:128).

“...Our Lord, fill us full of patience and make our feet firm. Help us against the disbelievers.” (Al Qur’an, 2:250).

“And anyone who acts patiently and forgives, truly he is preserving in affairs.” (Al Qur’an, 42:43).

### *Politeness*

“Allah is polite and like politeness.” (Al Hadist, condensed from Muslim).

### *Punctuality*

“Surely Salat at fixed hours has been ordained onto the believers.” (Al Qur’an 4:103).

### *Reliance on Allah*

“If Allah is your helper none can overcome you and if he does not help you, who is there to help you? The reliant rely only on Allah.” (Al Qur’an, 3:160).

“... He who relies on Allah, Allah is enough for him...” (Al Qur’an, 65:3).

### *Repentance (Taubat)*

“... And turn to Allah together, O believers, in order that you may succeed.” (Al Qur’an, 24:31).

“O you who believe! Turn to Allah in sincere repentance! (Al Qur’an 66:8).

“Truly Allah loves those who turn unto Him, and loves those who have a care for cleanness.” (Al Qur’an, 2:222).

“By Allah, I (Muhammad) ask Allah’s forgiveness and turn to Him in repentance more than seventy times a day.” (Al Hadist, narrated by Bukhari).

### *Steadfastness (Firmness/patience)*

“... And be patient in adversity (kesengsaraan) and troubles and during the time of stress. Such are who they are on the right track and such are Allah-fearing.” (Al Qur’an 2:177).

“O you who believe, endure and outdo all others in endurance, and be ready, and observe your duty to Allah, so that may succeed.” (Al Qur’an 3:200).

“Be patient (O Muhammad) with the finest patience.” (Al Qur’an, 70:5).

“Then have patience (O Muhammad) as the most determined of the messenger (before you) had patience...” (Al Qur’an, 46:35).

"Sufian bin Abdullah said, 'I asked: O Allah's messenger, tell me sometimes which I should stick to'. He said: 'Say my Lord is Allah, then remain steadfast.'" (Al Hadist, An Nawawi's forty hadist).

### *Thankfulness*

"He who does not thank people does not thank Allah." (Al Hadist, narrated by Tirmidhi).

### *Tolerance*

"Tolerate patiently what unbeliever say and part from them in polite manner." (Al Qur'an, 73:10).

"There are two rails in me which Allah likes, tolerance and deliberation in undertakings." (Al Haidst, narrated by Ahmad and Tarmidhi).

### *Truthfulness*

"O you who believe! Fear Allah and stand by those who are truthful." (Al Qur'an, 9:19).

"That Allah may reward reward the truthful for truth and punish the hypocrites if he will." (Al Qur'an, 33: 24).

"Lo! Men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth and men who persevere (in the righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who

guard their modesty and women who guard their modesty, and men who remember Allah much and women who remember—Allah has prepared for them forgiveness and a vast reward. (Al Qur'an 33:35).

"Allah said: This is the day (Day of Judgement) which the truthful will benefit from their truthfulness, for them are gardens underneath which the rivers flow where they will live forever. Allah is pleased with them and are pleased with Him. That is the greatest success." (Al Qur'an, 5:119).

"Guarantee me six things and I shall assure you of Paradise: When you speak, speak the truth, keep your promise, discharge your trust, guard your chastity and lower your gaze and withhold your hands from highheadedness." (Al Hadsis narrated by Baihaqi).

"Surely truth leads to virtue, and virtue leads to paradise." (Al Hadist, narrated by Bukhari).

### *Trustworthiness*

"Surely, I am a trustworthy messenger to you, so observe your duty to Allah and obey me." (Al Qur'an, 26:107-108)

"Allah orders you to restore things entrusted (to you) to their owners..." (Al Qur'an, 4:58).

### *Visiting the sick*

"Visit the sick, feed the hungry and free the captive." (Al Hadist, narrated by Bukhari).



### *Individual task*

Read carefully the concept of basic qualities and virtues. Do you fully or partly practice them in your life? Do you find many of them very difficult to put into practice? Why?

Group task (Discussion):

Form group of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. The basic qualities and virtues seem to be missing.
2. Chastity is no longer favored by many women. Beauty contest and fashion shows, introducing either topless or backless models require the women to display most parts of their body (aurat).
3. How do the basic qualities and virtues come to people? What are the roles of parents, teacher, ulama and religious leaders society, government in keeping the basic qualities and virtues?
4. Justice in terms of ability, need, responsibility, rights, taste, etc.

**Discussion Input****Bad Conduct**

Abortion, abuse, adultery, anger, arrogance/pride, backbiting/spying/suspicion, corruption and mischief, extravagance, fraud, hoarding, hypocrisy, jealousy, lying, mockery and ridicule, taunting, theft, usury, wine and gambling are bad conducts.

*Abortion*

“Do not kill your children in fear of poverty, we shall provide for them and you. Killing them is a bog sin.” (Al Qur’an, 17:31).

*Abuse*

“Abusing a Muslim is sinful and killing him is disbelief (kufr).” (Al Hadist, narrated by Bukhari and Muslim).

*Adutery*

“And keep away from adultery. Surely, it is a hateful filthy work and a very bad thing.” (Al Qur’an, 17:32).

“The adulterer and the adulteress, punish each other one of them with a hundred lashes...” (Al Qur’an, 24:2).

*Anger*

He is not strong who throws down another, but he is, who control his anger.” (Al Hadist, narrated by Bukhari and Muslim).

"If anger rouses anyone, he should sit down and if that does not help, he should lie down." (Al Hadist, narrated by Tarmidhi).

### *Arrogance/pride*

"Do not walk on the earth haughtily. Surely, you can never tear the earth nor can rival the mountains in height." (Al Qur'an, 17:37).

"... Allah does not love prideful boasters." (Al Qur'an, 57:23).

"If anyone has got an atom of pride in his heart, he will not enter Paradise." (Al Hadist, narrated by Bukhari).

### *Back-Biting/spying, suspicion*

"O you who believe! Shun much suspicion for truly some suspicion is a sin. And spy not, neither back-bite one another. Would one of you love to eat the flesh of his head brother? You hate that (so hate the other)! And keep your duty to Allah. Surely, Allah is Relenting and Merciful." (Al Qur'an, 49:12).

"If anybody pledges to me that he will keep his tongue control, guard his chastity, will not speak ill of others not indulge in slander or back-biting and refrain from adultery and similar sins. I shall assure him of Paradise." (Al Hadist, narrated Bukhari).

"Beware of suspicion, for suspicion may be based on false information; do not soy on another; do not disclose other's hidden defects." (Al Hadist, narrated by Bukhari).

### *Corruption and Mischief*

“... Eat and drink that which Allah has given you and do not act corruptly, making mischief in the earth.” (Al Qur’an 2:60).

#### *Extravagance*

“... Do not squander (your money) extravagantly. Truly the extravagant are devil’s brethren, and Satan has always been ungrateful towards his Lord.” (17:26-27).

#### *Fraud*

“The cheaters will suffer terribly. They insist on full measure when they have people measure something for them; but if they measure or weigh things for them, they give less than their due.” (Al Qur’an, 83:1-3).

#### *Hoarding*

“And let not the hoarders think that what Allah has bestowed upon them from His bounty is better for them. But it is worse for them. That which they hoard will be burden for them on the Day of Judgement...” (Al Qur’an, 3:180).

“... Announce a painful punishment to those who hoard gold and silver and do not spend them for Allah’s sake...” (Al Qur’an, 9:34).

#### *Hypocrisy*

“And there people who say: we believe in Allah and the Last Day but actually do not believe.” (Al Qur’an, 2:8).

“When the hypocrites come to you (O Muhammad) they say: We testify that you are indeed Allah’s messenger, and Allah knows that you are His messenger and Allah declares that the hypocrites are liars.” (Al Qur’an, 63:1).

"The signs of the hypocrite are three: When he speaks, he lies, when he promises, he breaks it; when any trust is kept with him, he misuses it." (Al Hadist, narrated by Bukhari).

### *Jealously*

"Keep away from jealousy for as fire burns wood, so jealousy consumes good actions." (Al Hadist, narrated by Abu Daud).

"Nothing is more atrocious than injuring unjustly a Muslim's reputation." (Al Hadist, narrated by Tirmidhi).

### *Lying*

"Woe to him who tells lies to make people laugh! Woe to him! Woe to him!" (Al Hadist, narrated by Ahmad and Tirmidhi).

"It is a great treachery that you tell your brother something he accepts as truth from you, but you are lying." (Al Hadist, narrated by Abu Daud).

### *Mockery and Ridicule*

"O you who believe! No people should mock or ridicule other people, for the ridiculed ones may be better than those who ridicule them." (Al Qur'an, 49:11).

### *Taunting*

"A believer neither taunts, nor curses nor speaks foul nor chats nor babbles." (Al HAdist, narrated Tirmidhi).

“Do not rejoice over the distress of a brother Muslim’s for Allah may relieve his distress and place you in his position.” (Al Hadist, narrated by Tirmidhi).

“Beware, in everybody there is a piece of flesh, if it is healthy, the whole body is healthy, and if it is sick, the whole body is sick. Beware it is the heart.” (Al Hadist, narrated by Bukhari and Muslim).

### *Theft*

“As for the thief, both male and female chop off their hands. It is the reward of their own deeds and exemplary punishment from Allah. Allah is the mighty and the Most Wise.” (Al Qur’an 5:38).

### *Usury*

“Those who swallow usury cannot rise up save as he arises whom the devil has prostrated by (his) touch. That is because they say: trade is just like usury; whereas Allah has permitted trading and forbidden usury...” (Al Qur’an 2:275).

“Allah has blighted usury and made alms giving fruitful. Allah loves not the impious and guilty.” (Al Qur’an, 2:276)

“O you who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that you may be successful. And ward off (from yourselves) the Fire prepared for the disbelievers.” (Al Qur’an, 3: 130-131).

### *Wine and Gambling*

“O you who believe! Liquor and gambling, idols and divining arrows are only s filthy work of Satan; give them up so that you may porper.” (Al Qur’an, 5:90).

### **Individual Task**

Read carefully the concept of bad conduct. Are you sometimes tempted or forced to practice them in your life? Why?

### **Group Task discussion**

Form group of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas write down you consensus.

1. Abortion that saves a mother’s life.
2. Being angry with someone you love very much.
3. How do forms of bad conduct come to people? What are roles of parents, teachers, ulama and religious leaders, society, and government in preventing the young generation from the influences of bad conduct that have contaminated the society?

**Discussion Input****Duties and Obligations toward Parents**

Islam is a complete way of life. It is the guidance provided by Allah, the Creator of the Universe, for all mankind. Its teachings cover all the things people do in their lifetime. It tells us the purpose of our creation, our final destiny, our place among other creatures. Islam shows us the best way to conduct all our affairs of life, including our duties and obligations toward parents, relatives, neighbors, the need and the orphan.

“Be kind to your parent and the relatives and the orphans and those in need and speak nicely to people.” (Al Qur’an 2:83).

“And we have made it a duty for man to be good to his parents. His mother bears him with one fainting spell after another fainting spell, while his weaning takes two years. Thank me as well as you parents; Toward Me lies the Goal” (Al Qur’an 31:14).

“Your Lord has ordered that you worship none but Him and (show) kindness to your parents, whether either of them or both of them attain old age in your life, never say to them, “ough” not be harsh to them, but speak unto them a gracious word. And serve them with tenderness and humility and say: My Lord, have mercy on them, just as they cared for me when I was little.” (Al Quran, 17: 23-24).

“We have made it a duty on men to be kind to parents, but if they try to make you associate anything with me which you have no knowledge of, do not obey



them. To me is your return and I shall tell you what you used to do.” (Al Qur’an 29:8).

A man asked the prophet, “O messenger of Allah! Who deserves the best care from me? The prophet said, “Your mother.” The man asked, “Who then?” the prophet reiterated, Your mother.” The man asked once again, “who then?” the prophet said, Your mother.” (Al Hadist, narrated by Bukhari).

“Paradise lies at the feet of your mother.” (Al Hadist, narrated by Nasa’i).

“A father’s pleasure is Allah’s pleasure, a father’s displeasure is Allah’s displeasure.” (Al Hadist, narrated by Tarmidhi).

### **Individual Task**

Read carefully the discussion input. What forms of duties and obligations do you devote to your parents?

### **Group Task Discussion**

Form groups of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. Duties and obligations you devote to your parent (refer to the individual task).
2. Many children do not respect their parents.
3. Things that teach the children to obey their parents.
4. Parents’ right and obligations
5. Human rights and human obligations.

**Discussion Input****Manners**

No other person in the history of mankind has left so deep and profound an impact on the life of his followers as Muhammad (pbhu), the last messenger of Allah. His life is the best model, second to none (Uswatun-Hasanah) for humankind to follow. He has shown us how to obey Allah, the Lord of the universe. Allah says in the Qur'an: "Say (O Muhammad), if you love Allah, follow me; Allah will love you and forgive your sins, Allah is Forgiving and merciful (3:31). This means that Allah will be pleased with us only if we practice Islam as practiced by Prophet Muhammad (phbu). He has been described in the Qur'an as "Rahmatan lil Alamin" that is the blessing for the Universe. Prophet Muhammad (phbu) has shown us the best manners in all aspect of life, for example greeting/ meeting, talking, eating and drinking, and clothing only a few to mention.

**Greeting and meeting**

"When one of you meets his brother, he should say *salam* to him." (Al Hadist, narrated by Abu Daud).

"The young should say *salam* to the old, the passer-by to the one setting, and the small group to the large one." (Al Hadist, narrated by Bukhari).

"When one of you arrives at a meeting where people are seated, he should say *salam* to them. And when he wishes to leave, he should say *salam* to them." (Al Hadist, narrated by Abu Daud).

“Do not sit between two men without permission of both of them.” (Al Hadist, narrated by Abu Daud).

“Meetings are like trusts, except the three kinds of meeting, for shedding prohibited blood, or for committing adultery, or for making property unlawfully. (Al Hadist, narrated by Abu Daud).

#### Talking

“He who truly believes in Allah and the Last Day should speak good things or keep silent.” (Al Hadist, narrated by Bukhari and Muslim).

“He who keeps silent, remains safe.” (Al Hadist, narrated by Tirmidhi).

#### Eating and drinking

“The blessing of food is to wash hand at the beginning and washing after taking it.” (Al hadist, Mishkat).

Muslim began their meal by saying –Bismillahirrahmanirrahim, and they eat with their right hand and eat from near from them. They recite Alhamdu lillahilddhi at’amana wa saqana wa ja’alana mina; muslimin (All praise is for Allah who gave us to eat and to drink and made us Muslim).

“When one drinks, he should not breathe into the vessel or glass.” (Al AHdist, narrated by Bukhari).

#### Clothing

Allah has created man in the best forms and HE wants His servant to dress nicely and decently. Since human beings are the best of all creatures, their

dress should reflect that most excellent creation. Dress is to cover shame and nakedness and it adds beauty to man's personality.

The Qur'an says: "O children of Adam, We have revealed to you clothing to conceal your shame and as a thing of beauty, but the garment of *taqwa* (piety) is the best of all." (7:26). Islam does not recommend any particular dress. The style of dress depends on local custom climatic condition. Islam encourages simplicity and modesty. Forms of dress expressing arrogance are disliked. Therefore Islam gives the guidance lines:

- a. Men must cover their body from navel to knees.
- b. Women must cover their whole body except face, and hands. Prophet Muhammad (phbu) said to Asma, the daughter of Abu Bakr, "when a woman reaches puberty, it is not right that many part of her body (should) be seen but this and this, and he pointed to his face and two hands." (Al Hadist, narrated by Abu Daud).
- c. Women must not wear a dress which reveals her figure and the one that arouses men's base feeling. This includes see-through , skin-tight, or revealing dress.
- d. Pure silk and clothes decorated with gold are not allowed for men. The prophet said, "Gold and silk are lawful to the women of my Ummah and forbidden to the men." (Al Hadist, narrated by Tirmidhi and Nasa'i).
- e. Men are not allowed to wear women's clothing. Abu Daud narrated, "Allah's messenger cursed the man who puts on women's the the women who puts on men's clothes." (Al Hadist)
- f. Muslims are not allowed to wear dress which symbolic of other religions.

### **Individual Task**

Read carefully the discussion input.

What forms of manners do you and your family practice in your life?

Describe your personal attitudes towards manners of greetings/meetings, taking, eating, drinking and dressing.

### **Group Task Discussion**

Form group of five. Discuss the following points in your group. Keep in mind the eighteen strategies for developing ideas. Write down your consensus.

1. The way(s) the young generation greet and the common expression(s) of their greetings.
2. Manners of children talking to their parents in the old time, and at present.
3. Different table manners
4. The way or ways you generation dress. The attitude of the young generation toward fashion.
5. How do good manners come to people? What are the roles of parents, teachers, ulama and religious leaders, society, and government in instilling good manners in the you generation mind?

**Discussion Input****Kinesics**

In communication, the word is regarded as the central carrier of meaning. People use the loudness of their voice, rhythm, stress, pauses, and the like to add the emotional dimension to the spoken words. In fact, people use verbal communication in their interaction. They also use non-verbal aspects of communication. These non-verbal aspects of communication can be divided into three classes, namely body language, object language and environmental language.

The body language consist of movement, gesture, posture, facial expression, gaze, touch and distancing (proxemics). The object language includes the use of sign, design, realia, artifacts, clothing and personal adornment. Environmental language makes the aspects of color, lightening, architecture, space, direction, and natural surrounding.

The body language is also called kinesics or kinetics. Proxemics or distancing as part of body language may vary from one culture to other cultures. Proxemics can be divided into intimate distance, personal distance, social distance, and public distance. The intimate distance stretches from body contact to separation of 18 inches or  $\pm 45$  cm. This is emotionally charged zone use for love-making, sharing, protecting, and comforting. Personal distance stretches from one and a half to four feet ( $\pm 45$  cm to  $\pm 121$  cm). This distance is used for informal contact between friends. Social distance stretches from four to twelve feet ( $\pm 121$  to  $\pm 500$  cm). This is the distance between acquaintance and strangers. This distance is used in

business meetings, classroom, and impersonal social affairs. Public distance stretches from twelve to twenty-five feet ( $\pm 500$  cm to  $\pm 1100$  cm) This distance is usually used for one-way communication that is from a speaker to the audience, which necessitates a louder voice, stylized gesture and more distinct enunciation.

### **Individual Task**

Read carefully the concept of kinesics. What is your personal distance? Do you keep different distance toward an unmarried and married of your opposite sex?

### **Group Task**

Form group of five. Discuss the following points in you group. Keep in mind the eighteen strategies for developing ideas. Write down you consensus.

1. The suspicious distance of a friend of opposite sex.
2. Different cultures use different gestures. The differences sometimes cause misunderstanding.
3. Distancing affects communication and the outcome communication.

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